DOCUMENT RESUME

ED 134 253 JC 770 092

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TITLE Greenbook Abstract and Catalog--3.
PUB DATE Mar 77
NOTE 162p.

EDRS PRICE MF-$0.83 HC-$8.69 Plus Postage.
DESCRIPTORS *Autoinstructional Aids; Behavioral Objectives; *College Mathematics; Community Colleges; Conferences; Course Content; Inservice Teacher Education; *Junior Colleges; Learning Laboratories; *Philosophy; Programed Materials; Self Directed Classrooms
IDENTIFIERS Greenbook System; Skagit Valley College

ABSTRACT

This catalog is the third in a series extending and updating teaching materials previously disseminated through the ERIC system, including the "Greenbook System" of training materials for higher education professionals (ED 103 083 and 084), Open Classroom Documentation, a procedural manual for an autoinstructional learning laboratory at Skagit Valley College (ED 103 086), and a number of self-contained programmed courses developed for this Open Classroom. Along with a number of minor revisions and additions to the materials cited, the present catalog contains the following major additions: (1) for the Greenbook System, a heuristic device for producing performance-objective statements in philosophy and a checklist for the conduct of professional academic conferences and conventions; (2) for Open Classroom Documentation, a more effective method of student orientation; (3) for Philosophic Heuristic Instruction I (ED 103 087), a "gift list" for philosophers, discipline-related reference materials useful to the mature student, and additional materials for a cassette catalog; and (4) for the Oleanna Math Program (ED 103 088 and 089), incorporation of audiotapes. Other programed courses for the Open Classroom are available as ED 112 972 through 974. Previous additions and revisions to these instructional programs appeared in the first and second editions of this catalog, ED 112 971 and 124 256. (Author)

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GREENBOOK ABSTRACT & CATALOG--3

March, 1977

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This issue of the Greenbook Abstract & Catalog includes materials developed by Walter A. Coole and contributed by students at Skagit Valley College during the fall and winter quarters, 1976-77.

Previous issues in this series of occasional papers were:

Greenbook Abstract & Catalog--1: ED 112 971
Greenbook Abstract & Catalog--2: ED 124 256

JC 770 042

THE GREENBOOK SYSTEM FOR PROFESSIONAL TRAINING IN HIGHER EDUCATION

Previous ERIC publications for the Greenbook System are:

Purplebook Alpha--ED 103 083
Purplebook Gamma--ED 103 084
Greenbook Worksheets--ED 103 085

These materials are no longer available from Kendall/Hunt Publishing Co. Using institutions may reproduce from ERIC microfiches for instructional purposes.

I promised to release Purplebook Delta in this issue of GBA&C. I botched a part of it and I'm trying to fix it. Later...

On pages 2.2-2.14: *A Heuristic Aid for Writing Performance Objective Statements in Philosophy.*

This was presented at the National Workshop/Conference on Teaching Philosophy, August, 1976, at Union College, Schenectady, NY. It uses the trappings of set-theoretical metalanguage.

On pages 2.15-2.32: *Planning Checklist for Professional Academic Conventions and Conferences.* It was inspired by Professor Jan Ludwig's superb performance as logistical host and Dr. Terrell Ward Bynum's organization of the aforementioned conference; a delightful contrast to the usually abominable way in which philosophers conduct their conferences!

Interested in knowing more about the subject? Contact:

J. Downs Herold, Director
Department of Conferences and Institutes
University of Michigan Extention Service
350 South Thayer
Ann Arbor, MI 48109

My thanks to him for his helpful comments. He advises that this item is more appropriate for a large (200+) program and might scare off someone with a smaller program in mind. True. If this applies to you, remember that you can skip the items that don't apply.

Much of this checklist was reproduced, with permission, from one similar in scope that's distributed by:

Convention Service
Greater Vancouver Convention & Visitors Bureau
650 Burrard St.
Vancouver, BC V6C 2L2

A Heuristic Aid for Writing Performance Objective Statements in Philosophy. Walter A. Coole, Skagit Valley College.†

The purpose of this device is to facilitate the writing of performance objectives.

The most difficult operation of such a task is recalling the right verb from a part of one's vocabulary that's normally inactive.

The way to make it easier is to search a structured list of paradigms in hopes that one can recognize a word or phrase which approximately describes the desired outcome. (Think about Wittgenstein's notion of a family of meanings for a term.)

Once this is accomplished, one can use some standard reference works to sharpen the statement.

No preliminary knowledge of the performance-objective task is necessary; however, if you feel the desire to go furthur, I'd suggest one of the following to learn more about the technique of writing such statements:

1. Mager, Robert F. *Preparing Instructional Objectives.* Fearon Press, 1962.
2. Boston, Robert E. *How to Write and Use Performance Objectives to Individualize Instruction.* (4 vols.) Educational Technology Publications, 1972.
3. Burns, Richard W. *New Approaches to Behavioral Objectives.* William C. Brown Company, Publishers. 1972.
4. Kibler, Robert J., et al. *Objectives for Instruction and Evaluation.* Allyn & Bacon, Inc. 1974.

The following is a classic on classification and explains some of the technical jargon used:

5. Bloom, Benjamin S., et al. *Taxonomy of Educational Objectives. Book I: Cognitive Domain.* David McKay Company, Inc. 1956.

And of course, the philosophic background for all this can be studied in:

6. Ryle, Gilbert: *The Concept of Mind.* London, 1949.

The working tools you'll need will be:

Paper and pencil
Text materials, lecture notes, and syllabus materials

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†I'd like to express my sincerest gratitude to Mr. N. Bourbaki of Sedro-Wooley, Washington, without whose advice and counsel, this paper would never have taken this form.

Roget's *Thesaurus*
Rodale's *Word Finder*
Compact Oxford English Dictionary

THE CANONICAL FORM

Performance objective statements or "behavioral objectives" are written in different styles, depending on their use and who's reading them. For the pruposes of thrashing out a statement from which stylistic variations can be written, it's convenient to stipulate a single *canonical form.*

Rhetorically, this results in a turgid sentence; but the canonical form is a good working tool form which to produce a readable, accurate final statement.

Here it is...

TERMINATION IDENTIFIER: At the end of this {*course, unit, lesson, workshop, seminar, field trip, happening...*}

SUBJECT: the {*student, participant, seeker of wisdom...*}

SIMPLE PERDICATE: will be able to {*an active verb, describing observable performance of the learner*}

OBJECT: {*the "product" of the behavior, operating on the subject learned*}

QUALIFIERS:
- using {*what instruments, things?*}
- upon {*what cues, stimulus?*}
- given {*what data, memory cues?*}
- {*how well?*}
- *at a rate of ______, within_______, ...*}

THE PROCESS

Take your pencil in hand. Write:

At the end of this

To complete the termination identifier, turn to page 3.

THE TERMINATION IDENTIFIER

What kind of educational event--what size--are you describing?

	Some paradigms
	COURSE
About a chapter or a week's work that forms a unity?	UNIT
A day's work or a section of a few pages in the text? A single small concept?	LESSON
Peers, working together?	WORKSHOP SEMINAR
Want your rhetoric to be a bit campy?	HAPPENING
Using field-trip money for an outing?	FIELD TRIP
Perhaps...	RETREAT SYMPOSIUM FORUM ROUND-TABLE DISCUSSION PRACTICUM

Copy the word out or put something in that serves the purpose.

Then, write "the".

Next, let's pin down the subject of the sentence. Keep in mind that we're not describing the teacher, the chairman, or proctor; we're talking about the person who's supposed to be learning.

Turn to page 4 for some paradigms of a canonical subject.

THE SUBJECT

	Some paradigms
In most teaching situations...	STUDENT
But in course syllabi, and other documents addressed to students, it's more direct to use...	YOU (and omit "the")
But if the learners are peers, it's politic to use...	PARTICIPANT
Some fancy language, smuggling in overtones include...	SUPERIOR SCHOLAR SEEKER FOR WISDOM TRUE DISCIPLE ASTUTE READER
And in special situations, perhaps...	AUDIENCE VISITOR SEMINARIAN

Choose or invent a subject for your growing sentence, and let's turn to the tough one, the simple predicate.

Extend the sentence with: "...will be able to..." and then set the pencil down.

Contemplate the subject matter of the instruction and the students who are learning (or whatever).

We're going to chase the paradigmatic verb deductively. Consider the most general classes of performance you desire as the outcome among the following.

Knowledge
Comprehension
Application
Analysis
Synthesis
Evaluation

You don't have to make an irreversable decision yet. Turn to page 5 for more details.

SELECTING THE PARADIGMATIC VERB

Using the index below, select a page on which to search for a paradigm.

When you choose the page to search, select the verb that most closely describes the kind of learning you're trying to effect; then write that verb or verb-phrase as the next part of the canonical sentence being constructed. Then, proceed to page 11.

KNOWLEDGE OF...

specifics → P. 6
methods pertaining to specifics → P. 6
philosophic abstractions → P. 7

COMPREHENSION OF...

translations
interpretations } → P. 8
extrapolations

PHILOSOPHIC APPLICATIONS → P. 8

PHILOSOPHIC ANALYSIS OF...

elements
relations } → P. 9
organizational principles

SYNTHESIS...

unique communication
proposing plans } → P. 10
deriving anstract relation-sets

EVALUATION IN TERMS OF...

internal criteria } → P. 10
empirical considerations

KNOWLEDGE OF...	*Paradigm*
specifics	
terminology	define {*term*} use {*term*} in discourse in a conventional manner associate {*term*} to {*referent*}
individual facts	recall that {*factual statement*} recall or recognize characteristics of {*fact*}
methods pertaining to specifics	
conventions, protocols	recall {*rules*} recite {*rules*} recognize the applicability of {*rules*} locate a statement of {*rule*} apply {*rule*} {*correctly, as_______would, without violating______,* .....}
trends and sequences	describe {*trends, sequences*} anticipate {*the probable result, the next entity...*} locate a {*member, step*} within {*trend, sequence*}
classifications	describe {*general outline, categories...*} in {*classifying systems*} name differentia of {*subcategories*} classify {*item*} according to {*system*}
criteria	name, recognize, or recall {*criterial element*} by which {*item*} is to be judged
methodology	name, describe, locate a description of, or recognize {*algorithmic, heuristic*} method by which to {*attack problems, approach situations, evaluate, prove, investigate____, develop____*}

KNOWLEDGE OF...

philosophic abstractions

concepts	name exemplify describe recognize instances of... give elements of {*with, without interrelationship*}
principles, doctrines, teachings, precepts	state summarize recognize applications of... list the concepts used give {*rationales, arguments, justifications, evidence (partial)*} for...
theories, hypotheses, world-views	summarize recognize expressions of... identify {*slogans, mottoes, apothegms*} of

Paradigm

(DEMONSTRATITING) PHILOSOPHIC COMPREHENSION OF...

translations, restatements	express in the words of {*the student, another philosopher, a practitioner, the ordinary person, ...*} translate from the original formulation to {*another natural language, symbolic formulation (Rocellian, K-M, Polish notation), the jargon of*_________*...*}
interpretations	tell how_____would react to {*item*} give an account of how_______ would attempt to_______
extrapolations	tell what_______would have probably done if ________hadn't been the case tell how {*philosopher*} would have reacted to {*contemporary events, conditions*} tell how {*philosopher*} would have responded to{*subsequent critics, alternatives*}
PHILOSOPHIC APPLICATIONS	produce a "Copernican Revolution" involving {*item*} using {*philosophic concept, principle, weltanschauung*} challenge "conventional wisdom" about {*item*} develop a reductio as absurdum of {*item*} using ________ reapply the {*principle, etc...*} {*discipline, problem, event,...*} discover {*errors, fallacies*} in_______________ explain the failure of_________

PHILOSOPHIC ANALYSIS OF...	*Paradigm*
elements	identify {*assumptions, hypothesis, motives, intentions*} distinguish between premises conclusions discriminate between normative, substantive, and formal statements
relationships	identify {*illustrations*} and separate from {*argumentative statements*} recognize {*valid and invalid arguments*} isolate {*irrelevant statements*} prioritize {*statements*} according to {*marks of significance, importance, precedence*}
principles	recognize {*elements, concepts and their interrelationships*} describe {*formal patterns,schema*} of {*structures, principles*} surmise plausible explanations of {*motive, purpose, viewpoint*}

	Paradigm
SYNTHESIS...	
unique communication	describe explain account for compare contrast discuss explicate prove {*theorem*}
proposing plans	devise a test... write an algorithm construct a conceptual {*schema*} formulate a {*theory, hypothesis*}
EVALUATION IN TERMS OF...	
internal criteria	judge by internal standards (eg. Did the author accomplish his aims?) assess the precision of language used decide if {*item*} is consistent; in case it isn't, demonstrate the inconsistency and assess its malignancy
empirical considerations	compare to {*alternative*} in terms of elegance and utility appraise in light of {*acceptable criteria*}

After writing the paradigmatic simple predicate, write the subject-matter that's been studied in place of a direct object. The result will seldom be a correct sentence and indeed will probably be a string of symbols in approximate English sentence-order; like...

At the end of this lesson the student will be able to

tell how {*philosopher*} would have reacted to {*contemporary event*}

Machiavelli's The Prince.

This nonsensical word-string may well suggest something, however. For instance, one may concieve from this word-string, an extrapolation on Machiavelle in terms of the Watergate Affair.

Before jumping to a hasty formulation, however, it's a good idea to fill in qualifiers.

Not all qualifier-phrases are needed in every context.

QUALIFIER PHRASES

	Paradigm
Conditions	
specified materials	paper, pencil, pen special formats, eg. "Blue book" proof-sheets
cues, memory devices, stimuli	textbook Runes' Dictionary of Philosophy a single sheet of notes made by the student previously an arbitrarily selected item from a previously selected list
Standards	
quality	MLA Stylesheet form grammatically correct English logically valid to the joint satisfaction of the student and teacher conforming to the general standards of the discipline as judged by the instructor
circumstances	in conventional testing situations in a take-home test as a lengthy project under stressful conditions (specify)

QUALIFIER PHRASES (concluded)

	Paradigm
rates of performance	within an hour (project) within two weeks in approximately 50 hours' working time over a peroid of three weeks

Having specified the qualifier phrases by paradigm, you have yet to consider mode and limitations.

MODE

	Paradigm
oral	verbally, using notes prepared in advance or without notes verbally, form a prepared verbatim transcript with visual aids for presenting technical notes which have been prepared in advance subject to interjected questions by: the instructor, fellow students, a committee
written	in an objective test (multiple-choice, true-false, fill-in, matching) in an essay examination in a research paper of approximately _______ pages' length
other	------------

LIMITATIONS

The primary limitation of the teacher's prerogatives in specifying performance requirements is the student's right to academic freedom.

Most formal statements of students' academic rights prohibit requiring the student to adopt a particular belief or make a specific committment to a program of action. He must learn the course-content thoroughly, but is free to take reasoned exception to any opinions and may question data within reason. No statement that I have inspected seems to take a position on the verities of formal logic or mathematics.

A second limitation seems to be the student's right to be free of arbitrary and capricious evaluation. In departments with a large number of philosophy instructors--who have diverse views--it should be de rigueur to settle claims of caprice under collegial decision.

In small one-man departments, I commend the Skagit Valley College model. In relations to students, I have committed myself to settle such conflicts under the arbitration of any qualified teacher at an accredited department in the state under condition that if I lose the argument, the arbiter will specify something for me to read which will expose the information I'm deficient of.

Before final framing of the performance objective statement in canonical formulation, then it would be wise to keep in mind two limitations:

1. the student's right to preserve autonomous judgement and belief
2. the student's right to be free of caprice

WRITING THE CANONICAL FORM

Extending the example on page 11, with qualifier phrases and modalities (and keeping autonomy and reason in mind)...

> At the end of this lesson the student will be able to
>
> tell how *{philosopher}* would have reacted to *{contemporary*
>
> *event}* Machiavelli's The Prince (Watergate) using
>
> the resources of the college library after two days preparation
>
> verbally, using notes prepared in advance subject to questions
>
> interjected by the instructor and fellow students

Hopefully, this symbol-string will be meaningful enough to suggest a performance objective you'd choose. Use of the following vocabulary tools may suggest more accurate descriptors if they're needed:

The (Compact Edition of the) Oxford English Dictionary
Roget's *Thesaurus*
Rodale's *Word Finder*
Sissons' *Synonyms*

If I had reached this point, I'd be content with the paradigms and write out the performance objective statement thus:

> At the end of this lesson, the student will be able to tell how Machiavelli would have reacted to the Watergate Affair according to the principles he advocated in The Prince, using resources of the college library, after two days preparation. The student will render his report in a (junior-level) seminar orally, using notes prepared in advance and will be subject to questions interjected by the instructor and fellow students. The student's estimate of Machiavelli's reaction must be plausible with major elements of the estimate identified and argued for.

H

PLANNING CHECKLIST FOR PROFESSIONAL ACADEMIC CONVENTIONS AND CONFERENCES

Name of Event:

Purpose: (be specific)

Participants (descriptive):

Dates:

Location:

Convention Organization

	Address	Local contact
Convening or Sponsoring Organization (Note here, the amount of support--in dollars or in kind-- being given.)		

CONVENTION OFFICERS

General Chairman — Responsible for the easy and coordinated action of the entire committee structure. Reports to the Executive Committee of the convening organization.

Vice Chairman — Acts for the General Chairman in his absence or incapacity and cooperates generally with him on all matters.

Treasurer — is custodian of all monies. He maintains all financial records and pays all bills after proper certification. It is desirable that he be bonded.

Secretary — Maintains all files and records of the organization, issues, calls for and keeps minutes of Executive Committee and General Committee meetings and handles all general correspondence.

Executive Secretary — needed only in large and complex set-ups. Relieves officers and committees of matters not readily handled. Works with the General Chairman. This office may warrant a full-time salaried executive for a reasonable time prior to, during and after the convention. In fact, many organizations already have on staff a permanent executive secretary who would naturally fill this role.

This position can often be taken by a "conference coordinator," a professional from the local educational institution who works with the organizational committee structure and assumes some or all of the duties listed below.

FUNCTIONAL COMMITTEES*

Each functional committee should be given clear and specific instruction concerning the duties with which it is charged. Very often, confusion arises when the local committee's activities and the national headquarters' activities are not coordinated. Unnecessary errors or duplication sometimes may result.

Finance and Budget Committee (sometimes handled by the Treasurer, above)

1. Fund Raising:
   Sources — balance from previous convention
   — sponsorships of hospitality suite, banquets, receptions, programs, entertainment, etc. by firms associated with the organization
   — exhibits
   — program advertising
   — registration fees from delegates
   — miscellaneous
2. Preparation of a budget

Entertainment Committee — sub-committees may be appointed for individual events or phases of entertainment or special requirements such as Banquet, Floor Show and Dance, Sightseeing Trip, Golf, Transportation, Food, Entertainers, etc.

--4--

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*Depending on local expertese and resources, it may not be necessary to form all of these committees, but the duties described should be assigned to the committees that are formed.

Publicity and Attendance Promotion Committee

1. responsible for attendance building promotion, mailouts, etc.
2. advance publicity in trade journals or organization publications
3. advance and current coverage of the convention by newspapers, wire services and all radio and television coverage

Sub-Committees: Attendance Promotion, Newspaper Coverage, Radio and Television

Printing Committee

1. responsible for all incidental printing required such as tickets, coupon books, mailing pieces, etc.
2. preparation of directional and information signs
3. production of the printed program

In smaller set-ups, this committee will not be needed as each committee will handle its own requirements and the printed program will be produced by the program committee

Welcome/Reception Committee

1. sees that all visitors are properly welcomed and made to feel at home
2. meets special guests and speakers and escorts them to their hotels
3. serves as doorkeepers or monitors for sessions
4. assists Sergeant-at-Arms to get delegates into meetings
5. arranges for ushers and pages

Sub-Committees: Special Guests, Doorkeepers and Monitors, Ushers and Pages, Hospitality

Program Committee

1. planning convention sessions
2. procurement of speakers, incidental music, song leaders, etc.
3. preparation of copy pertaining to convention sessions for the printed program. In smaller set-ups, where no Printing Committee is provided, this committee may also take over the complete production of the printed program.

Hall and Meeting Rooms Committee

1. responsible for availability of all meeting rooms
2. responsible for set-up, equipment and decoration (if necessary) of meeting rooms

Registration and Information Committee

1. responsible for the registration of delegates and visitors
2. purchase of badges
3. collection of registration fee
4. sale of tickets to individual functions
5. information to visitors concerning the convention and the convention city

Sub-Committees: Advance Registration, Registration Desk, Information, Ticket Sales

Housing Committee

1. required only where hotel facilities are limited to the extent that reservations cannot readily be made directly with the hotels
2. to see that all attending are properly housed in hotels or private homes

Exhibit Committee — assumes the responsibility of planning the exhibit, pricing and sale of space and arrangements for all needed equipment and services

Transportation Committee — is charged with the arrangements for buses or public conveyances for group movements and the procurement of private automobiles and drivers to take care of all the transportation needs of the convention.

Student Standby Committee

1. generally comprised of local students who volunteer to help with conduct of convention
2. tasks assigned as the need arises--frequently headed by local faculty member

Family Entertainment Committee

1. generally comprised of spouses of local members
2. plan and carry out arrangements (including organized care for small children) for participants' spouses, etc.

CONVENTION REGISTRATION

Why register delegates?

A. Record of convention attendance

1. for constitutional purposes
2. for locating registrants in the convention city
3. for the publication of lists to be used by exhibitors during the convention or as mailing lists thereafter
4. to get a count on attendance
5. for post convention analysis
    a. membership purposes
    b. breakdown of attendance by component groups — delegates, members, guests, etc.
    c. for geographical analysis of attendance
    d. to prepare statistical data on hotel occupancy, etc. for use in planning future meetings
6. evidence of attendance for income tax purposes

B. To collect registration fees

C. To limit attendance to those entitled to attend the convention

D. To distribute badges, programs and other material

THE "SIGNED" REGISTRATION

Here, a printed card form is used which is *filled in personally* by the registrant and presented *at the registration desk*. There he pays the registration fee and receives his badge, program and other pertinent material.

Advantages: speed; simplicity; economy of personnel; more complete — (since the registrant fills out the form on his own time, the information requested on it can be quite extensive).

Disadvantages: lack of legibility and completeness; the one set of cards so produced is the only record of attendance in existence.

Ample tables or counters should be available at some distance from the registration desk for the use of registrants in filling out the registration forms. A small sign should be on each table giving instructions for filling in the data.

If there are natural divisions of attendance, different coloured cards can be used for each (e.g. — Delegate, Exhibitor, Wife, Guest, etc.) The text of the card should be as simple as possible and be completely self-explanatory. Questions should be arranged so that answers can be checked off rather than written in. Space should be provided on the card for a cashier's notation of whatever payment may be received.

THE "TYPED" REGISTRATION

Here, the registrant *gives the required information verbally to a registration clerk* who types it on the registration form.

It lacks the one great advantage, speed, that makes the "signed" form desirable.

Multi-copy "typed" forms, in duplicate or preferably triplicate, permit the greatest flexibility; copies of the registration are available for alphabetical and geographical files, cashier's check against cash collections, publication of attendance lists, etc.

Printed lines should conform to typewriter spacing. The forms should be in continuous strips that feed readily into the typewriter. Printed serial numbering of forms is not recommended — as many forms are destroyed or discarded when errors occur. They may be hand-numbered subsequently, if required.

Unfamiliar terminology, trade or scientific language not readily understandable to temporary personnel should be carefully explained to the staff.

The pro's agree that pre-registration by mail is the most effective method!

MAKING THE BADGE

The inserts should be in perforated strips (of at least 5) to permit rapid typing. Various classes of registration may have different coloured badges.

COLLECTION OF REGISTRATION FEES AND SALE OF TICKETS

If the sale of individual tickets is extensive (i.e., a number of miscellaneous events is involved) it should be set up as an operation separate from the collection of the registration fee and away from the registration desk. Two reasons — first, to handle both as one operation places too great a burden on the cashier, second, at the time of registration, the registrant is usually not familiar with the entire program and seldom has decided in just what events he wants to participate.

When collecting the registration fee, the cashier should have in her possession the registration card (or one copy of it) which has been passed to her by a registration or badge clerk or been presented by the registrant. She should automatically be able to determine from the information on the card the exact amount to be collected. When the cashier has completed a transaction she should make a penciled notation on the registration form showing the amount collected and the serial number of any coupon book, strip ticket or banquet ticket given out. At the end of each day, her cash should check out against registration form or strips remaining in her possession.

At the start of each day, each cashier should be given an adequate cash "float" in suitable denominations. She should give a receipt for this cash. As cash accumulates, the cashier should be relieved of her surplus and a receipt for the amount taken should be given to her.

Cashiers should present tickets to registrants in such a way that they will treat them as things of value and not confuse them with other material received at the same time.

THE COUPON BOOK

When the registration fee entitles the registrant to participate in a number of events or when participation in all events is sold at a single inclusive price, the individual tickets involved are frequently bound together in the chronological order of the events, into what has come to be termed a "Coupon Book". In addition to the sale of books, if *individual* function tickets are also being sold, extra (unbound) tickets should be provided. To tear tickets out of books for individual sale renders both the counting and accounting extremely difficult.

Individual tickets should always be serially numbered and each set of tickets should be printed on a different coloured paper stock. Frequently, delegates use the coupon book as a handy "Program of Events" — therefore, complete details of the function should be printed on the corresponding ticket in the book.

Receipt forms should be available at the cashier's station. Sometimes blank receipt forms are bound into the coupon book at the front. This speeds up the issuing of receipts.

THE COMPLETE SET-UP

The complete registration set-up should be a continuing (or line) operation comprising three constituent operations:

1. Registration Clerk and File Clerk
2. Badge Clerk or Typist
3. Cashier

COSTS CAN BE LOWERED

1. Confine the time of registration to hours when delegates can reasonably be expected to register in sufficient volume to keep the staff fairly busy.
2. Schedule the opening session to permit plenty of time to register directly prior.
3. Plan the set-up so that staff can be reduced when peak periods are past.
4. Close the registration (as far as paid staff is concerned) when the job is essentially completed — to maintain registration with paid staff during the last days, when only a few stragglers are expected or simply "to have someone there", is expensive.

DUTIES OF THE REGISTRATION COMMITTEE

1. Plan and arrange prior to the convention
2. Instruct the paid staff on all pertinent matters
3. Deliver to the registration desk the badges, programs, tickets and similar materials.
4. Direct registrants to and through the registration procedure
5. Be responsible for monies handled
6. Be available to answer unanticipated questions that the staff cannot be expected to answer

ADVANCE REGISTRATION OF DELEGATES

At the Advance Registration Desk, each advance registrant's badge, ticket, program and other material may be in a large envelope (or kit) bearing on the outside his name, or his registration card, or completed receipt attached. These envelopes are filed alphabetically.

LADIES' REGISTRATION *

Registration of ladies who have accompanied their husbands to a convention is handled more easily in the regular procedure and not by a separate set-up. The husband will probably want to register for his wife, or perhaps she will be with him when he registers. A separate set-up is not only superfluous but can be confusing.

Entertainment programs for ladies frequently provide several options, or include events, the planning of which requires an accurate idea of the number involved. Usually at this point a wife will not have decided which activities she wishes to attend or not attend. Probably the best thing to do is to issue (at the registration desk) a suitably worded questionnaire requesting the desired data, to be filled out and turned in to the Ladies' Committee at the earliest possible time.

EXHIBITORS' REGISTRATION

All exhibitors should be registered. They are a part of the convention attendance and data concerning them is an essential part of the over-all convention statistics. As they arrive ahead of the delegates, it is usually possible to handle their registration in advance of the regular registration.

COMPLIMENTARY REGISTRATIONS

Most conventions have special guests, speakers and others to whom they want to extend all or part of the privileges of the convetion.

Provision should be made to have the badge, tickets and other material delivered personally to the individual in his hotel room on arrival. If the number is too large or other considerations prevent this personalized attention, each individual should receive, in advance of the convention, a letter to be presented at the registration desk indicating that he is to be registered on a complimentary basis and what tickets and other material he is to receive. Registration cashiers should be provided with lists of persons who can be expected to present such letters. When letters are presented, they should be retained by the cashier to account for tickets, etc. distributed.

MEMBERSHIP CHECKS AND SOLICITATIONS

Many organizations require that, as a part of the registration procedure, the registrant's membership status be checked against the membership records of the association.

The easiest check is where registrants are required to show membership cards. For delegates who do not have their cards with them, a separate desk staffed by association personnel is set up near (but not part of) the registration, to which such persons may go to secure duplicate cards or other identification of their status.

Collection of dues and solicitations of memberships are time-consuming activities for which ordinary registration personnel is entirely unsuited. A separate desk, as above, is the satisfactory answer.

**With due apologies! I realize the stereotyping involved here. So think of spouses--or persons in whatever arrangement; be considerate of those who are tagging along. I remember one conference that conducted parallel activities in the form of discussions of how to cope with being married to the people at the convention.*

ACCREDITING OF DELEGATES

The Accrediting of Delegates and Convention Registration are entirely separate responsibilities and when the accrediting process requires more than mere evidence of being in attendance, it should be set up as a separate and additional activity.

Accrediting usually involves the presentation and inspection of credentials, the certification of voting power at the convention, the seating of alternates in the absence of official delegates, and the recording of proxies.

STATISTICAL DATA FROM REGISTRATIONS

This data can serve many important internal purposes and is extremely valuable for planning and arranging for *future* conventions.

1. Number of persons who registered each day **(Number of pre-registrations)**
2. Breakdown of the total registration by pertinent grouping — members, guests, non-members, exhibitors, etc.
3. Number of persons who stayed in hotels — who stayed with friends and relatives — who resided in the convention city — who attended only one day and required no housing
4. Number who registered from each province, state or area
5. Number of ladies from outside of the convention city as a guide to future planning of ladies' entertainment
6. Number of persons who attended the convention banquet and each meal function — also the price per plate paid for each function and the selling price of tickets.
7. **No-shows**

NOTE: Each Convention has its own registration "system" according to its needs. The foregoing discussion is merely to *assist* Registration Committees in understanding the Registration function.

SOURCE: Much of this material has been summarized from Registration Manuals published by the International Association of Convention and Visitors Bureaus — Louisville, Kentucky

HANDY TIPS FOR THE CONVENTION HOUSING CHAIRMAN

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(1) Analyze attendance trends at previous conventions — How many wives? How many local people? etc. This information will also facilitate planning of social programs and ladies events, as well as the housing function.

(2) Choose Headquarters Hotel (and overflow hotels if needed). This should be done 1 - 3 years in advance of the convention.

(3) Decide on number of sleeping rooms which should be block-booked.

(4) Depending on time of year, the headquarters hotel will not usually set aside more than 2/3 of the total rooms in the hotel. Regular clientele (travelling salesmen, etc.) must still be accommodated in the hotel during your convention.

(5) Number of sleeping rooms required will depend on the number of wives who will be attending with their husbands — hence, two people to a room, instead of one. **Delagates who share rooms]**

(6) Knowing "Arrival Patterns" will assist the hotel staff as well as your convention committee for Hospitality, Social and Welcome programs which have been planned, i.e. — if the majority of delegates are arriving all at once by chartered plane, train or bus, the hotel should be given details so that *Hotel Registration* (assignment of rooms) can be streamlined.

(7) Get all commitments of the hotel in writing well before the convention.

— number of rooms block-booked**, cutoff dates**
— meeting space booked — cost (if any)
— room rates (probably the hotel will not specify exact rates until 6 months before the convention)
— banquet prices
— liquor and wine prices for banquet — corkage, etc.
— equipment use fees, meeting set-up costs, etc. (if any)
— complimentary rooms or suites allotted (if any)

PROGRAM FORMAT

( ) Formal readings of papers
( ) Presentation and discussion
( ) Symposia, small-group discussions
( ) Demonstrations
( ) Workshop
( ) Other ____

Program committee readings...

--Berbrich, Joan D. "To Convention and Conference Leaders: Some Advice". *English Journal*. 61:1:66-67. January 1972.

--"The Message Is You: Guidelines for Preparing Presentations." *AudioVisual Instruction*. January 1971: 54-65; February 1971: 56-68; March 1971: 104-112.

CONVENTION ARRANGEMENTS CHECK LIST

HOUSING

( ) Attendance — expected -- check history of past programs
( ) Arrival patterns — previous
( ) Departure patterns — previous
( ) Sleeping Accommodation
( ) — Headquarters hotel
( ) — Overflow hotel
( ) Complimentary Accommodation
( ) Hospitality Suites
( ) Reservation Forms
( ) Guest Speaker Reservations
( ) Release Date for Sleeping Rooms
( ) Liquor Laws
( ) Local address file -- participants not with main group

MEETING ROOMS

( ) Meeting Rooms Booked
( ) Function Time Schedules
( ) Signs — Directional & Identification
( ) Lighting — Regular or Spot
( ) Acoustics
( ) Ventilation
( ) Set-up arrangement
( ) Seating
( ) P.A. System
( ) Projectors
( ) Tape Recorders
( ) Window Curtains (for Movies)
( ) Obstructions — pillars, etc.
( ) Press Room

EXHIBITS

( ) Access
( ) — Alleys
( ) — Elevators
( ) Floor Plan
( ) Area
( ) Obstructions — vents, ducts
( ) Floor Load
( ) Ceiling height
( ) Ventilation
( ) Lighting
( ) Electrical Outlets
( ) Water Outlets
( ) Gas Outlets
( ) Entrance/Exit — size
( ) Loading/Unloading areas
( ) Rental Charge
( ) Decorations
( ) Hotel Restrictions
( ) P.A. System
( ) Crate Storage
( ) Signs
( ) — Aisle Identification
( ) — Hours of Exhibition
( ) Exhibitor Index
( ) — Promotional
( ) — Booth Identification
( ) — Ticket Sales

EXHIBITS (Cont'd)

( ) Labour — skilled/unskilled -- costs?
( ) Shipping of Exhibits
( ) Delivery of Exhibits
( ) Exhibitor's Admission
( ) Guards & Watchmen
( ) Doormen
( ) Insurance — Liability of organization
( ) Union Contract Requirements
( ) Liquor Regulations
( ) Licences
( ) Publicity
( ) Press Room
( ) Noise Regulations
( ) Assignment of Booth Space
( ) Detailed information for exhibitors

MEETING SETUPS

( ) Seating Arrangements
( ) Tables — location (Cashier, projectors)
( ) Speakers Table
( ) — elevation
( ) — number of seats
( ) — place cards
( ) — gavel
( ) — pointer
( ) Rostrum
( ) Speaker Signal Systems — Timing, etc.
( ) P.A. System
( ) Platforms, risers, steps
( ) Lights
( ) Electrical power outlets
( ) Teleprompter
( ) Blackboard, Charts, Display Stand
( ) Projector
( ) Screens
( ) Operator
( ) Projection Signal System — Timing
( ) Reference Material for head table
( ) Reference Material for audience
( ) Admission to meeting — controls
( ) Photographer
( ) Reporter-Stenographer
( ) Tape Recorder
( ) Coffee Break
( ) Signs
( ) Decorations
( ) Entertainment
( ) Publicity
( ) Program — Agenda
( ) Head tables

FOOD AND BEVERAGE FUNCTIONS

( ) Liquor Regulations
( ) Banquet Licences
( ) Room Setup
( ) — Stage
( ) — Dance Floor
( ) — Platform
( ) Lighting
( ) Decorations
( ) P.A. System

FOOD AND BEVERAGE FUNCTIONS
(Cont'd)

( ) Acoustics
( ) Ventilation
( ) National Anthem
( ) Invocation
( ) Head Table Guests
( )   — Assembly Room
( )   — Lineup arrangement
( )   — Bar Service
( )   — Host/Hostess
( )   — Place Cards
( )   — Accounting — number served
( ) Lectern
( )   — Light
( )   — Microphone
( )   — gavel
( )   — pointer
( )   — water, glasses
( ) Reserved Table arrangements
( )   — Tables marked — diagram
( )   — Access aisles
( ) Seat Reservations
( ) Menu
( ) Costs
( ) Gratuity
( ) Estimated Attendance — Hotel Deadline
( ) Material for Distribution
( )   — Programs
( )   — Menus
( )   — Favours, Souvenirs
( ) Admission procedures
( )   — Tickets
( )   -- Badges
( )   — Collection of Tickets
( ) Electrical Outlets
( ) Flowers — table centrepieces
( ) Photographer
( ) Reporters — Stenographers
( ) Projectors
( ) Props
( ) Demonstration Equipment
( ) Entertainment
( )   — Dressing Room
( )   — Lighting
( )   — Props
( ) Signs
( ) Publicity

REGISTRATION, TICKETS & INFORMATION

( ) Registration Desk
( ) Ticket Sales — optional events
( ) Convention Information
( ) Tourist Information
( ) Message Board
( ) Emergency Housing
( ) Membership solicitation
( ) Hospitality Suite/Booth
( ) Publications, Materials
( ) Photograph Orders
( ) Personal Shopping
( ) Baby Sitting
( ) Furniture — Tables, Counters

REGISTRATION, TICKETS & INFORMATION (Cont'd)

( ) Convention Office
( ) — Typewriters
( ) — Duplicating Equipment
( ) — Teletype
( ) — Adding Machines
( ) — Photocopier
( ) Telephone Message Centre
( ) Signs and Posters
( ) Office Supplies & Stationery
( ) Storage Facilities
( ) Personnel
( ) — Registration
( ) — Typists
( ) — Cashiers
( ) — Clerical
( ) — Messenger
( ) Personnel Management Control
( ) — Detailed instructions
( ) — Briefing
( ) — Job description
( ) Registration
( ) — Forms
( ) — Badges, Ribbons, Overprinting
( ) — Programs
( ) — Fees
( ) — Procedures
( ) — Card Files
( ) — Lists
( ) — List format
( ) — Cancellations/Refunds
( ) — Funds Control
( ) — Cheque Cashing Control
( ) — Credit Control
( ) — Funds records, tally, reports
( ) Security Precautions
( ) Accounting Controls — Tickets/cards
( ) Ticket Sales Instructions
( ) — Numbered tickets
( ) — Complimentary tickets
( ) Booking arrangements — after hours

( ) Assist with travel: package flights, reconfirmations, changes of flight

FAMILY PROGRAM

( ) Hospitality Headquarters
( ) Luncheons
( ) Reception
( ) Programme
( ) Registration
( ) Meeting Rooms
( ) Gifts, favours, prizes
( ) Entertainment
( ) — fashion shows
( ) — Theatres, concerts
( ) — museums, art gallery
( ) — speakers
( ) Sightseeing
( ) — boat cruise
( ) — shopping tours
( ) — garden tours
( ) — historic tour
( ) — home tours

FAMILY PROGRAM (cont'd)

( ) Sports — Golf, Tennis, Swimming
( ) Baby Sitters
( ) Tourist & Shopping Information
( ) Discussions

SHIPPING CONVENTION MATERIAL

( ) Inside Packaging
( ) Outside Packaging
( ) Insurance — coverage
( ) Travel time of parcel
( ) Use of Customs Broker
( ) Customs Regulations
( ) Hotel Facilities
( ) — Receiving
( ) — Storage
( ) — Uncrating
( ) — Crating, Repacking
( ) — Convention official (addressee) notified
( ) Bills of Lading
( ) Delivery to Hotel
( ) Delivery within Hotel
( ) In-Transit Handling

PROMOTION AND PUBLICITY

( ) Attendance-Building
( ) — Direct Mail
( ) — Association magazine, journals
( ) Promotional Copy Content
( ) — Photographs
( ) — Program
( ) — Speakers
( ) — Features
( ) — Exhibits
( ) — Entertainment
( ) — City Attractions (scenic etc.)
( ) — Hotel Facilities
( ) — About the organization
( ) Public & Press Relations
( ) — Organization photographs
( ) — Advance copies of speeches
( ) Publicity Media Contact
( ) — Newspapers
( ) — Wire Service
( ) — Radio, T.V., Newsreels
( ) Press Room
( ) — Typewriters and Desks
( ) — Stationery and Supplies
( ) — Telephones — outside lines
( ) — Telex
( ) — Ice Water, glasses, ashtrays

MISCELLANEOUS

( ) Automobile Rental (U-drive)
( ) Bartenders & equipment
( ) Catering — outside hotel
( ) Costume Rental
( ) Films — loan and rental
( ) Fishing Charters & Regulations
( ) Flags and Banners
( ) Flowers
( ) Formal Wear Rentals
( ) Golf Courses
( ) Souvenirs, Novelties and Favours
( ) Messenger Service
( ) Models — female
( ) Moving and Storage
( ) Musicians, Bands, Orchestras
( ) Interpreters
( ) Translation Equipment
( ) Translators
( ) Printing — programs and tickets
( ) Guest speakers
( ) Record Player (Phonograph) Records
( ) Prizes
( ) Gift for Guest Speaker, outgoing President
( ) Flowers for President's Wife
( ) Videotape (Careful, they're not all interchangable.)

The
Open Orienting and Tracking New Students
Classroom Walter A. Coole, Skagit Valley College

In ED 103 086, Basic Open Classroom Documentation, one method of orienting new students is provided--complete with scripts for a recorded version of the presentation. While this method is workable--perhaps a method of choice in some cases--I'd like to set forth a method which appears to be more suited to students at Skagit Valley College.

Background.

Students who enter the Open Classroom for the first time have been pretty thoroughly habituated to "conventional" instruction for over twelve years. A person must be either extraordinarily stupid or trenchantly autonomous to have resisted...

--teacher-centeredness
--passive modes of learning
--herd-conformity
--imposed feedback on performance
--reiterative directions

But, undertaking any significant departure from learning conditions that have been imposed for a dozen highly-formative years is exactly what the situation demands; and in less than a week!

Our Recent History.

Ten years of mucking about with the chores of orienting and tracking have been aptly summarized for me by a student. The lesson I hadn't fully learned until Skagit County [redacted] Sheriff Dave Willard remarked in response to the orientation, "I get the impression that learning the teaching process in here is as important as the course of study." At the time, I didn't recognize the message.

Later, Dave, reflecting on the remark, said, "About that time, I was just griping about the changes I'd have to accomodate to. Now, I believe that you're giving students the mental discipline it takes to be free individuals in this risky world." This time, I got the message.

When the Open Classroom began in the Winter of 1968, students who were then enrolled in conventional classes were consulted and the decision to switch methods was arrived at by a vote. It was a 92% vote, if my memory serves me. Initial procedures were developed consensually over a period of two weeks.

During the subsequent spring and summer terms, the procedures that were developed became loosely formalized; and this procedure was presented to new students orally and informally. My student assistant of that period was Vicki Parker, who advised that once a workable procedure was developed, it might be a good idea to routinize their presentation, so that the time devoted to that activity could be devoted to students with problems.

At the time, it seemed to be a good idea to use audio-visual packages to present information about procedure. By using library resources, we could make this available for more hours than we could keep our primitive facilities open. So, during the summer, I developed a series of five short LAP's containing procedural information; beginning in the fall of 1968, this became our entry-process.

But problems! Internal problems were excaberated by external difficulties. This was a time when students were rebelling--mainly because fashion dictated. Locally, we were varying the rules for grading; it seemed like every time I got things updated, a change occurred in the grading system--not anything real, just the marks we used for accounting for students. Furthur, rumor went around that the Open Classroom didn't use lectures--hence no work was required to make a passing grade. When confronted with contrary information, the less well-motivated student stuck to first impressions, rather than reacting to what "that damn tape recorder" said.

The library's media technician, Pat Jines, reported other problems:

- --reel-to-reel tape recorder-players proved to be beyond many students' frustration-levels
- --most of the library staff were not oriented to the Open Classroom and therefore couldn't cope with the complications of proceding from "Orientation Package #1" to "Orientation Package #2"
- --students were generally resistant to getting information from recordings and too bashful--or whatever--to seek tutorial help from the teacher or the student coaches

It also became apparent that students would procrastinate, and frequently skip the whole thing and just dive into the course not knowing what was required of them. We were sure answering a lot of unnecessary nuts-and-bolts questions; this was detracting time from the substantive content.

To add to this burden, we had an "unsolvable" problem. The "front office" refused to publish in the class schedule, the conference hours. Since conference attendance was required by the rules stated in the process description--and appears to be essential for the beginning student--there were continuing headaches arising over students who expected to come and go when they wanted to. Said expectations being perfectly reasonable when the class schedule gave the time as "By Arrangement".

Even yet, it's necessary for me to personally conduct espionage to discover when the class schedules are being typed and to call down the wrath of heaven on people who type "By Arrangement" within ten inches of my name. And when anyone says my activities are "By Arrangement", I respond by saying that "That's a deliberate, malicious lie."

In 1970, we developed and polished a better method. This is the method described in "Basic Open Classroom Documentation". In brief, this method presents the whole orientation as a live, oral performance of the teacher. At the risk of turning into a cassettee player, I did the performance 13-15 times during the first week of each term; students who entered after that were given a series of three LAP-like packages: one cassette and a single visual--one sheet of paper. A note-sheet was provided for taking notes by filling in blanks.

This process has several advantages over the previous methods:

- --students are not taken aback by the abrupt change in methods
- --variations are relatively easy to make when changes in the grading "policy" dictate
- --established patterns can be used to push students beyond procedural nuts-and-bolts: calling roll to assure attendance, back-benchers can be brought into some with the teacher and coaches

Students who contributed to the stochastic improvements made in this method were: Harley Graber, Sally Wood, and Pat Iverson.

But several problems emerged. Less pernicious, but they represented unsatisfactory surds...

- --Students listen with about 25% comprehension to a 10-minute monologue; they read with 50% comprehension and retention, the same content. This represents a challenge.
- --Fifteen deliveries of the same speech within one week does strange things to the instructor's mind--and distracts from handling students' special problems.
- --Students, thoroughly habituated--yea, inured--to lectures are misled if their first experience with the Open Classroom is a lecture and subsequent presentations are largely literate; better to start with written presentations

Tutorial Orientation.

Student Coach Brian Worchester's formulation of the latter problem led to the method we're finding so much better. It was a product of work done by Coaches John Governale and Linda Lundval, Interns Susan Drummond and Ken Trueman, and Tutor Rosemarie Calogero.

The notes from which I had been driven to virtually *read* my orientation speech (I could never be sure of telling it all, what with the repetition)--we had those notes typed out neatly. Then, each page was posted on the wall at a location near the physical objects being discussed. It should be explained that much of the Open Classroom's walls are covered with corkboard: on the cupboard doors with numbers labeling the panels, over plaster to provide space for notices and errata.

As each new student presents himself for orientation, he's handed a copy of the same "Initial Meeting Sheet" we'd been using previously, along with a sheet entitled "The Yellow Brick Road". These two define the information we've been conveying through other media--as blanks to be filled in by the new student from the sheets posted around the room.

3.4

As student progress toward the Emerald City, coaches, interns, tutors and I monitor the process and, when necessary, step in like the Good Witch of the East when necessary.

Early in this experiment, we two minor problems. Here they are, with definitive solutions...

1) Even though directed to procede out into the hall and read the first bit of information concerning schedules, students immediately entered the room and sat down at the tables. Confronted with a strange situation, they attempted to make sense of it by glaring the desired information off the "Yellow Brick Road"--when what they wanted to know was posted on the walls; and since this made things worse, they were more difficult to get onto their feet the longer they sat. (Remember what happens to a second-grader who enters a classroom and doesn't immediately sit down?)
The response is either a sheet from Skinner's notebook or else a remnant of my Zen training: I took all the chairs out of the room and locked them up during the first day of the term. When students enter during the term, they are escorted to the first station and are firmly forbidden to sit until the process is finished.

2) The first version of the "Yellow Brick Road" was simply and straightforwardly directive. We thought to be considerate by not complicating the situation. But thoroughly indoctrinated lotus eaters were critical. In Bloomean language, we neglected the affective domain. So YBR was re-written with just enough stroking to hint that we had a sense of humor--and a bit of nagging to remind the student what he was up to. The stroking was kept short, however.

As monitoring body-language told us, we hadn't covered every case. Occasionally, a student's posture and erratic movements announce "I'm confused and lonely. I want my momma." When that occurs, we cut that little dogie out of the herd for special treatment.

It's generally a bad move to allow the student to start verbalizing when a genuine solution to the problem lies simply in going on with the process. Therefore, we had to seek another model of corrective action.

The solution was provided through the unanticipated arrival of a plastic sack of peanuts. Some wag in the advertising department of Sunny Jim Fine Foods*dreamed up a very clever embellishment for the back of the bag: detailed directions for shelling and eating peanuts in eight simple,easy-to-read steps.

I cut the back panel off the sack and laminated it. Now, when somebody gets woebegone posture, I pick him out, take the note-sheets and pencils out of his hand, and hand him the instructions for shelling a peanut. This is particularly effective when executed with few or no words. (Definitely leans toward Zen.)

Beginning with winter term, 1977, the College returned to a very traditional grading system, which allows deserving students to earn a grade that means culpable failure. Our grading rules modified slightly. This modification discriminates between a student who has genuine difficulty or real distractions and a student who simply procrastinates himself into disaster.

The following pages present:

- "The Yellow Brick Road"
- Layout of the Open Classroom and orientation sequence
- Postings for orientation

It may be helpful to consult "Basic Open Classroom Documentation" for the Initial Meeting Sheet.

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*4200 Airport Way South, Seattle, WA 98108.

The Yellow Brick Road: Orientation Guide

The
Open
Classroom

How do you eat an elephant? Bite at a time.

How do you orient yourself to the Open Classroom? Follow directions carefully. Take notes on this sheet and the Initial Meeting sheet accompanying it. Follow directions given on this sheet in the order listed.

In the first hour's exploration, you'll become acquainted with the key information you'll need. If you don't complete this Initial Meeting's exploration on your first visit, get it done as soon as possible.

1. Your first step in orientation is outside in the hall. Look for a red-and-white striped arrow. Read about initial meeting times, times the Open Classroom's open, and scheduled conference periods. Write your conference period time here;

____

2. Inside the room, on your right, there's a window. Read about attendance rules for conference periods.

3. Now, locate the conference signup sheets. Math [blue sheets] are posted on Panels 3 & 4. Philosophy [pink sheets] are posted on Panels 5 & 6. Select the correct day and time. Your name and course number [can another person read it?]. If the sheet's filled, you'll have to select another conference period.

Once, we conducted orientations with an hour's talk on the Open Classroom. It didn't work very well. The present system was developed by students. This do-it-yourself approach is more flexible, works better, and leaves the instructor free to answer individual questions as they come up.

If you can't quite figure out what's going on yet, don't worry. Just continue following this procedure like a scavenger hunt. It'll work out fine.

4. See Panel 16. Write the average number of hours for your course......................

Total: ____________________ ***Hours per week:*** ____________________

Are you taking notes on the accompanying Initial Meeting sheet also?

5. Some students will already have been given a course syllabus at this point. If you have one, procede to Step 7.

In some math courses, you must choose between a "standard path" and a 'review path". Examine your Initial Meeting sheet. Is your [math] course one of these? If so, make that choice now. Ask if you need help.

6. Get a course syllabus. Most course syllabi are issued here, free.

Informal Logic and Elementary Formal Logic: purchase your course syllabus in the bookstore when you buy the text.

If your course number is 251-255, regardless of the department: use the learning contract.

7. Write into the course syllabus, the completion dates required. They're posted near your sign-up sheet.

8. Get your textbook [yes, right now; no, don't wait] at the Bookstore now.

9. Determine how much of the course work is to be done within the first week: 10% fall-winter-spring: 17% in the summer. YOU ARE NOW IN A POSITION TO BEGIN WORKING ON THE COURSE--SIMPLY START FOLLOWING DIRECTIONS IN THE COURSE SYLLABUS.

OVER

10. Read about Grades, Tests, and Course Completions: Panel 1.

11. What courses are being studied in the Open Classroom? Procede to the northeast corner of the classroom. Look for four curriculum charts. Blue is for mathematics; red; philosophy. There are two green panels; education and learning skills.

Which can you use in the future?..

Things are beginning to get a little clearer, aren't they?

This information will remain posted where it is now. If you forget something, you can always go back and look it up.

12. Now, procede to the southwest corner of the room. See "Learning in the Open Classroom". Take notes on your Initial Meeting Sheet.

13. Back out to the hall--the bulletin board again. More about grades.

14. Now, go to the southeast corner of the room. Read about people.

Now, check yourself;

a] All blanks filled out on this sheet?
b] All blanks filled out on the Initial Meeting sheet?
c] Have your text and course syllabus?
d] Signed up?
e] Completion schedule written on your course syllabus? [For many, intermediate target dates are left for your planning. Do you have them selected and written in?]

If you've done all of this, you're ready to start following your course syllabus, if you haven't already begun.

Your next required attendance is your Scheduled Conference. [Remember, it's required attendance.] Bring your text, course syllabus, Initial Meeting sheet and this Orientation Guide.

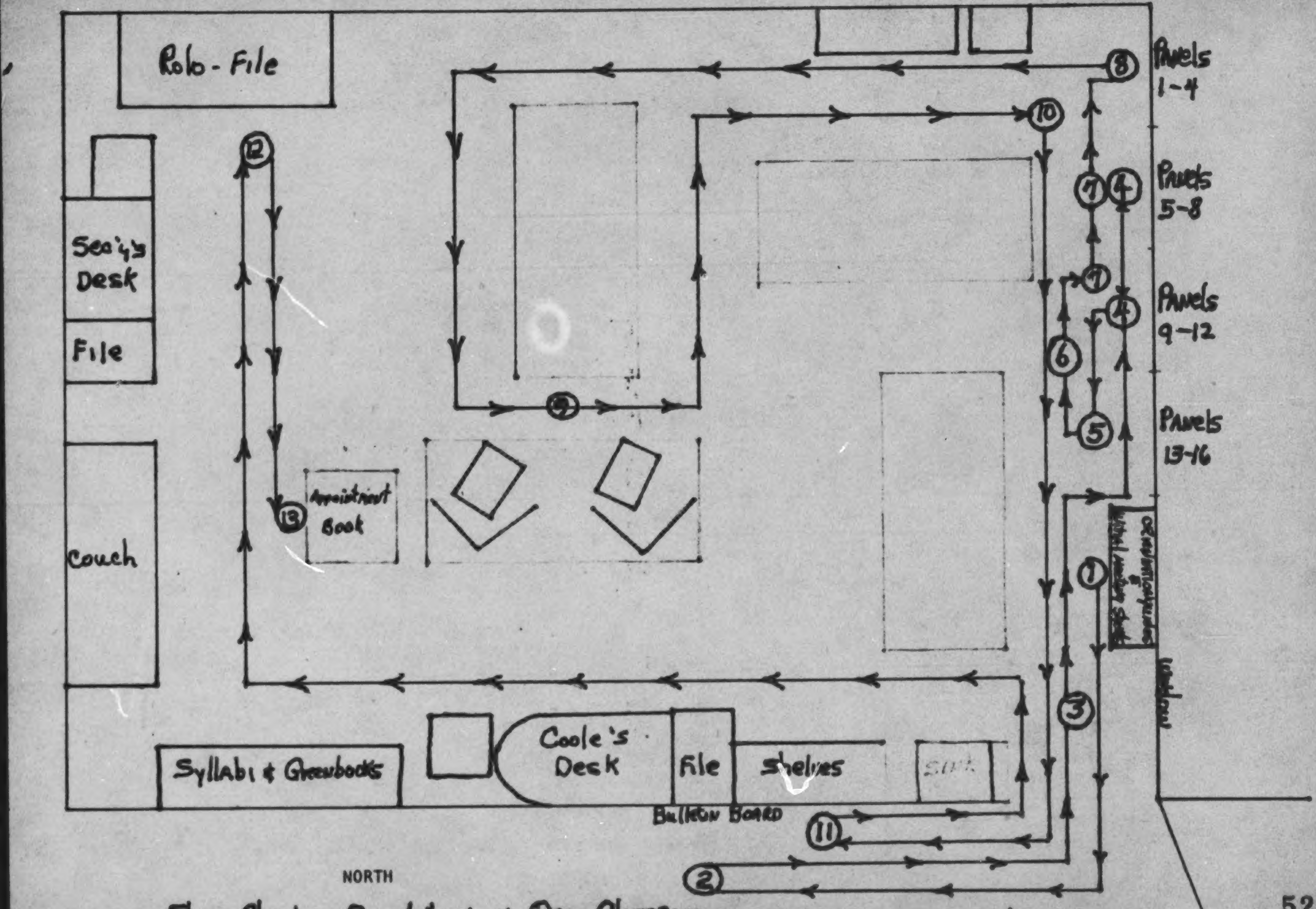
And what work should be completed by then?

Things a bit fuzzy, yet? Never mind. Orientation isn't over.

You see, we understand that you aren't accustomed to self-managed learning.

In the next few weeks, the instructor will be following your work closely, until you get things under control. This comes, as they say in Spanish, "poco a poco", little at a time.

If you need further help, ask the instructor or the student coaches.


Rolo-File
Sec'y's Desk
File
Couch
Syllabi & Greenbooks
Coole's Desk
File
Shelves
Sink
Bulletin Board
Appointment Book
Panels 1-4
Panels 5-8
Panels 9-12
Panels 13-16
Window
NORTH
1
2
3
4
4
5
6
7
7
8
9
10
11
12
13

Flow Chart - Orientation in Open Classroom Joseph Sanders

Education 105 - Learning Skills

Oleanna Math Program

INITIAL MEETING SCHEDULE

On the first day of each term (Fall*, Winter, Spring) students new to the Open Classroom will meet for 50 minutes. They may choose from the following times:

7am 9am 11am 1pm Evening students: 7pm Mondays or Wednesdays

*In the Fall term, we frequently have a "short schedule" in which everyone throws away their clocks and has 20-minute meetings. Initial Meeting Schedules refer to real time.

STUDENTS BEGINNING AT ANY OTHER TIME IN THE TERM MAY ATTEND INITIAL MEETINGS AT 2 PM MONDAYS OR 7 PM WEDNESDAYS. THERE ARE NO OTHER INITIAL MEETING TIMES. IF SOMEONE SENDS YOU FOR AN INITIAL MEETING AT ANOTHER TIME, YOU ARE BEING LIED TO.

Summer initial meeting times: First Tuesday or Thursday of the term: 7:30am
First Monday or Wednesday of the term: 10:10am

CONFERENCE SCHEDULES

AFTER the first day of the term, our regular conference schedules are conducted as follows...

Fall, Winter Spring

Monday:	8am					1pm				7pm	
Tuesday:		9am		11am			2pm				
Wednesday:			10am		12 noon			4pm	5:30pm		8pm
Thursday:		9am		11am			2pm				
Friday:	8am		10am		12 noon	1pm					

Ed. 105 meets TWTh at 8am or 1pm.

Summer

7:30 Tuesday & Thursday 10:10am Monday & Wednesday

Walt's Office Hours

Monday, Wednesday, & Friday--9am.

ATTENDANCE

TO SIGN IN: first, select the proper signup sheet. Math students sign up on the blue sheets, Panels 3 & 4; Philosophy, the pink sheets, Panels 5 & 6; Ed. 105: green sheets on Panel 2.

Select the hour and days of your choice. Write your name and course number in the space provided.

If the signup sheet for a particular day and time is full--select another time. A full sheet means that that particular conference period is crowded and that adding more students will create problems, so don't attempt to crowd your name on the margin of the sheet.

During fall, winter, and spring, day students are committed to attend twice a week until they have...

(i) completed orientation
(ii) worked visibly ahead of schedule
(iii) impressed the instructor by their crisp, efficient command of the Open Classroom routine

Having done so, they are allowed to drop one of their required days. They are invited to attend at other times if they wish, but once a week is all that's required.

What will happen if I miss one week's conferences? Nothing. We all have difficulties from time to time.

What will happen if I miss conferences for more than one week?

> To square things away properly, you should contact the Counseling Center and ask them to send me a message about the situation. Don't call the instructor, don't drop in casually, don't snag him in the hallway or the middle of the quadrangle--this won't do. Call or visit the Counseling Center about your absence.
>
> If you don't contact the Counseling Center, your absence will be picked up and you'll recieve a failing grade: "E".

Regular attendance at conference periods is a course requirements--sign-in time is the first five minutes of the hour.

How will the instructor know if I've attended conference? During the first few minutes of the conference hour, he makes big, indelible "X" marks on the sign-in sheets. It won't do to sign over the "X". It won't do to march in, sign, and leave right away--expect to stay the whole hour, even if you aren't directly involved.

A few comments about attendance...

> When you pass the final exam, you aren't required to attend any more.
>
> If you've completed three courses in the Open Classroom with no serious problems, attendance requirements get more permissive. During summer (when there are no night classes) we hold a special 7am session (just a half hour) for "veterans" of the Open Classroom--Tuesdays and Thursdays.

One or two other remarks...

If you're taking more than one Open Classroom course, you may cover all courses in one conference-hour. Just sign up on parallel sheets for your time.

Do you have any used books you want to sell? Looking to buy a used book? There is a "for sale" box on the Activities Desk where you can list books to sell and seek books you need.

Are you a non-smoker? Militant about it? Your choice has priority in the Open Classroom. Simply tell the instructor you'd rather that there be no smoking during your conference hour. He'll stop and enforce a no smoking rule (grumbling, but that's the way it is and should be).

Are you taking notes as you go? Initial meeting sheet also?

You may forget some of the stuff you read during orientation; but you're expected to refresh your memory by re-reading this stuff. Give your instructor a chance to concentrate on the more important issues; try to think for yourself.

Current enrollment and completion data is posted in the southwest corner of the room--directly to your left as you face this sheet.

GRADES, TESTS, AND COURSE COMPLETIONS

If you're beginning your course of study on the very first day of the term, you'll find very little difference in grading from the methods and rules that apply in "conventional" classes. The main exception is that we don't use the grades of "C" or "D" in the Open Classroom. (In here, we insist that you master the course of study thoroughly--and for this, you deserve at least a "B".)

To state it more precisely...

"B" means that you've completed the basic course described in the syllabus, attained the objectives (you'll find these either in the textbook or the syllabus), and passed the final examination. It also means that you've met attendance requirements and that you've worked AHEAD of the completion-dates prescribed.

End-of-course exams are based almost entirely on the textbook and the course syllabus.

If that's so, why do I have to attend conferences? Isn't this like a glorified correspondence course? You're partially right. For the experienced, high-performance Open Classroom student, our courses can be treated that way: a correspondence course with a tutor at hand when needed.

But the problem is that very few students (statistically speaking) complete correspondence courses. They lack the tricks of self-management that makes for successful correspondence work. During your first three Open Classroom courses, we'll lead you into the kind of skills that will decrease your dependence on a teacher. That's what we devote most of our conference time to.

But what about discussion? And wise words from the teacher? There's nothing about independent study that prevents discussion. While this all looks like a straight-jacket to you at the present, you'll find that more spontaneous discussion arises in the Open Classroom than any other place on campus. After a few weeks, it will emerge during conferences--and in between conferences. It's totally unpredictable. You just have to stick around for a while and it'll happen.

Enough of this. Back to final examinations!

You must complete the course before you take the test. Most of them are open-book, objective tests with no time limit (the average completion time is about an hour). You may take them during your conference hour--or any time you catch the instructor in. To make sure he's around, you can make an appointment, but it isn't absolutely necessary.

"A" indicates that you've met all the requirements for a grade of "B" and done something extra. Over half of the Open Classroom students choose to continue working beyond a "B" to attain an "A".

Some course syllabi tell you about special projects: check yours near the back.

Student coaches earn an "A" by conducting regulars at the rate of one-per-credit each week; two for summer school. If you're interested, read the coaching manual in the book case just to the right of Panel 16--bottom shelf.

In mathematics, you can select optional projects from among those listed in the Smorgasbord file.

In Informal Logic, you can add 10 hours to the requirement for Unit IV--see the Phile.

Where are these files? In two identical metal boxes, just to your left. Where do the materials come from? The College Bookstore--and you'd better order the materials right away. They must be sent away for, and this takes time.

Optional projects for Ed. 105 are in the same file boxes. Same advice.

Enrolled in Philosophy 100--Introduction to Philosophy? The same file boxes will interest you. They contain listings of recorded materials you'll need to look at.

Still taking notes? Well, so much for the "A's" and "B's"; what about the rest of it?

Let's take up the real nasty, first: "E". Here's how you can earn one...

i. Miss conference for more than a week without notifying Counseling Office.

ii. Get behind your completion schedule and stay behind for more than a week. (This sounds hard. It would be, except that you have all the coursework laid out for you in your syllabus and have plenty of opportunity to build up a lead.)

iii. Become hopelessly crosswise to the Open Classroom routine without seeking help before it becomes too late. (This, also, sounds hard; but the details of the routine is permanently posted for your re-reading. It also sounds like we're confusing the ticky-tacky of instructional routine with your specific course objectives. Your instructor has experienced such. He pleads innocent: the routine is designed to lead you to independence, and thus becomes a course-content.)

Oddly, you can't earn an "E", simply by being stupid. This grade is applied only to students who deliberately goof off and refuse to work to standard.

Now, for the withdrawals--the grade of "W"...

a. Students may officially withdraw during the first two weeks of a term and nothing will appear on their record. If you're in a math course and discover that you should review the previous course, it would be a good idea to catch on to the situation before two weeks transpire.

This option should certainly be exploited if you don't like the methods of the Open Classroom or find that your course is leading you toward objectives you don't care about.

b. Students may withdraw between the end of the second and fourth week of the term, and a grade of "W" will be recorded on their transcript.

If you discover that you're off to a bad start, but want to complete the course, this is an option. You can immediately re-enroll in the course and wipe out a failing grade and start a new 11-week period. It carries a penalty, but it isn't too forbidding.

c. Students may withdraw after the end of the fourth week, for sufficient cause and with the approval of the instructor, and recieve a W.

To your instructor, "sufficient cause" means illness, horrible transportation problems, forced moves, etc. Real catastrophes, not sad tales. They are more real in light of prior good performance, attendance, and the like.

To negotiate this, complete an "alabi sheet" posted near the door before approaching the instructor.

In many cases, you may anticipate having to withdraw under this situation, whereas you can negotiate a grade of "I" (Incomplete). So, if you're a diligent student and have shown it, don't panic.

We'll bend over backwards not to penalize students for conditions that're not their fault.

Up until now, I've seen little evidence of compassion. Perhaps it'll show up in a discussion of "I"--Incomplete? Sorry, Charlie, my contract doesn't call for compassion; that'll cost extra.

Students who, for sufficient cause, have not completed necessary work to justify a grade and who have made arrangements with the instructor to complete the missing work, will receive an Incomplete and be assigned an I. This work must be completed within one quarter or an E will automatically be given.

"Sufficient cause" is discussed under W.

To negotiate a grade of I, complete an "alabai sheet" before contacting the instructor. The earlier you begin negotiations, the more likely you'll succeed in concluding the bargain you desire.

Suppose I complete every assignment ahead of schedule and am regular in attendance; and that I attempt the final exam before the last day of the term. But I don't pass the final exam. What's to become of me? Negotiate an Incomplete. You'll be allowed a reasonable amount of time at the beginning of the next term to re-take the test and close off the course.

How about this situation...I complete the final exam just before the deadline, but haven't time to do the extra work required for an "A". Can I still get an "A"? Yes. A grade of "B" will be reported at the end of the term. You have until the end of the following term to complete the work required for an "A". When you submit that work or take the required test, the grade will be changed.

I've finished my finals and would like to get started on next term's work. Can I? Sure thing! All you need to do is get your course syllabus and textbook. There's no attendance requirement for the remainder of the term, but you're welcome any time.

My grade-school kid keeps taking my algebra text and is now two chapters ahead of me. What can I do about it? As soon as I can get my education textbook away from my 8-year old, I'll look it up.

This all seems complicated. Couldn't you make things simpler? What if I forget something? Actually, it couldn't be simpler. We work for straightforward, commonsense methods. What makes it appear complex is trying to explain it. It's mind-boggling to explain the obvious!

For instance, if you forget something, you'd better re-read this stuff and remember--because I'm not going to remind you. (Simple, eh?)

Education 105 -
Learning Skills

Oleanna Math
Program

LEARNING IN THE OPEN CLASSROOM

The method Open Classroom students use to learn their coursework has several labels:

- Open Plan   Student-centered Study   "Systems Learning"

The method, whatever it's called, has been proven to work as well as--or better than--conventional lecture methods. Contrary to popular opinion, it's older than conventional lecture methods dating back about 800 years.

Course syllabus

Your course syllabus provides:

--directions and information for conducting your studies
--errata
--supplemental course content not found in the textbook

Begin your course work by reading the syllabus, and following directions as you go. When the syllabus refers you to the textbook, locate the end of the passage for the assignment and leave yourself a note to refer back to the syllabus.

In the Introduction to Philosophy, this is especially important. Many students don't realize how long Unit II is.

Be sure you refer back to the syllabus when a lesson or unit is completed.

Text.

Most of all of the information you're required to learn is presented in the textbook. Follow all directions in the text unless the syllabus directs you to do otherwise.

The textbooks used in the Open Classroom have been selected by a long and thorough process. They're the best the market has to offer--that is, the most appropriate for the majority of students.

In many of the math courses, there are alternate textbooks--for "standard" coursework and for "review".

When purchasing your textbook, make certain you have the correct textbook. Many texts in the same series have similar bindings. CHECK THE TITLE!

Lesson and unit objectives

Throughout your course, learning objectives are clearly stated. You are required to be able to tell what your current objective is at any time. Here's where you'll find them stated...

Course	Location of objectives
Ed. 105	Syllabus
Phil. 100	P. 39 of the first part of the text
111, 120, 215	Syllabus
251-255	Syllabus or learning contract
Math. 1	Text
2 & 3 (Standard path)	Text
101, 111, 112	Text
Math. 2 & 3 (Review path)	Lesson titles
Math. 108	Units I & II: syllabus
	Units III & IV: text
Math. 8, 120, 121-123	Syllabus
251-255	Syllabus or learning contract

Coaching

Some students are available to help you when you get stuck. Their hours are posted near the sign-up sheets. It's up to you to know when you need help and to find it.

Lectures

No lecture sessions are required. If you want lectures, you may assign them to the instructor. They'll be advertised on the large bulletin board in the hall.

Most lectures are subsequently recorded and may be checked out at the Library's Audiolab (south wing).

Completion Schedules

All courses are divided into "units" of study. With the exception of Ed. 105 and Phil. 100, the units are evenly distributed over the course--and should be assumed as equivalent in work.

Minimum required completion times are posted and staying AHEAD of these schedules is part of the course requirement. If you're chronically behind schedule, you can be dropped with a grade of "No Credit" immediately.

If you are taking two courses in a sequence (eg. Math. 101 and 108) in the same term, you should negotiate with the instructor for a special schedule--one to be completed after the other.

Study Hints

1. At the first of the term, keep careful track of the time you spent studying. At the end of the first week's work, compare actual progress with where you should be. This will allow you to estimate the actual time required for you, personally. Average time requirements are approximately accurate for only about a third of the student group.

2. For studying extended periods---
    a. after you work for 30 minutes, begin watching for a convenient stopping place
    b. when you find the place to stop for a break--about 40 minutes altogether--relax for no more than 5 minutes; rest your eyes, writing muscles, etc. by walking around or getting a drink (non-alcoholic) or whatever
    c. at the end of 5 minutes, get right back to it

Using this pattern of work will allow you to work for an extended period without developing fatigue and dropping your efficiency.

3. If it's too noisy or distracting at home, here are some other places you might try...

--public library
--back room at the fire station
--odd rooms at a nearby church
--a corner room at the city hall
--empty classrooms

4. Work as far ahead of schedule as you can.
--If you run into conflicts, you'll have "time in the bank".
--If you don't you'll finish early.

5. If outside problems interrupt steady progress, work at least 10 minutes a day. This will keep you from forgetting what you've already learned.

6. Use your dictionary! (Yes, even in math.)

7. In math, if you've forgotten something you learned earlier in the course, use the table of contents and index to locate what you're looking for.

8. Ask for help as soon as you can. Don't spend hours doing something the hard way.

9. Don't try to beat the system. The sequence of assignments have been carefully constructed to provide you the shortest, easiest method for accomplishing the course objectives. Any other way involves wasted time and effort on your part.

Scheduled Conferences

What takes place during conference hours?

During these weekly or bi-weekly conferences, you're instructor will be seeking out ways to help you do your coursework.

To the right, there are two posters: one gives an outline of the conference hour, the other (The Protocols of Bourbaki) is an outline of your recitation--with a little practice, you can run through it in about one minute.

How would a student learn more about reciting according to the Protocols?

Study the audiotutorial package, "Greenlap # 8".

--It's located in the red book case by the thermostat: on the bottom shelf in a green package.
--There are a couple of cassette players in the other red book case.
--Please take them to room A-54 or A-59 and play the recording softly.

If you have trouble with producing a rationale, there are pamphlets in the box marked "Rationales" -- top shelf of the book case by the door. Please return when you're done with it.

What should students do at conferences?

Be on time.
Bring your stuff: text, syllabus, pencil, paper, etc.
Sign in.
Prepare to recite immediately--without being prompted.

A-Projects

How will you achieve a grade of A? Think about the matter early in the term.

If you want to coach, see the instructor--bring a copy of your class schedule.

If you choose a project involving additional textbooks, you should select the project early, identify required texts, and order them from the Bookstore. The Bookstore doesn't carry them in stock and each must be ordered separately. Turnaround time is 4-6 weeks. (If you order early and are delayed, you'll be given extra time.)

What's in the metal file boxes in this corner of the room?

A Smorgasbord for all the math courses. Blue-edged dividers. To earn an A, 1 hour's work for each credit in the course.

A project-file for Learning Skills. Three hours' work. Green-edged dividers.

The Phile--projects for Informal Logic. 35 hours are required for the completion of Unit IV; an additional 10 hours for an A. Red-edged dividers.

Next term, you may construct your own independent study course from these materials--at a rate of 33 hours/credit (45 for learning skills).

What else is cleverly concealed in those metal boxes?

The list of cassette recordings used in INTRODUCTION TO PHILOSOPHY at the end of Units II and III. Purple-edged dividers.

(And by the way, read instructions regarding those reports very carefully.)

The cassettes are in the library. If you provide a blank, they'll copy them for you.

MORE ABOUT GRADES (AND OTHER JUNK)

What happens if I don't finish by the end of the term?

Were you registered for your course before the first day of the term? If so, and you don't finish, your grade will be "E" if you can't negotiate an Incomplete for good cause. If you wish to continue working on the course the following term, you'll have to re-register; but you may continue working from the point you went astray.

Or did you register for your course after the term began? If this is the case, you'll recieve an "Incomplete" and will be allowed 11 instructional weeks from your registration date. If you take longer than that, you'll find that your grade has been changed to "E".

What about Math 1, 2, 3, and 8? Aren't they high-school level courses?

Right! They don't count towards an Associate's degree--nor or they averaged into your grade-point average calculation. (Nevertheless, it's a good thing to shaky about starting Intermediate Algebra.)

What happens if I'm absent for two weeks in a row?

Your grade is determined immediately; it's "E". Regular attendance is part of the course requirement. To avoid this trap, call the Counseling Center if you're going to be absent. They'll send us a note explaining the situation and your absence will be covered. If you call the Open Classroom before you call the Counseling Center, we'll switch your call--so you may as well start there.

If you're ill, we'd rather you didn't come. Nobody learns much when they're feeling punk and we'd prefer not to get your germs. But please call the Counseling Center about it. (Get the message?)

What happens if I get behind the completion schedule?

Everybody slips once in a while. But if you're recorded as being behind your completion schedule two weeks in a row, you'll recieve an "E" grade right then. Working ahead of that schedule--to specifications of the course syllabus--is also a course requirement. As adult learners, you should know when you're on schedule. If you catch yourself slipping, do something about the problem: see a counselor, ask a student coach for help, see the instructor...but do something positive! Early!

3550.12.1

GRADING PROCEDURE

Evaluation of student performance in courses offered by Skagit Valley College shall be the prerogative of instructors teaching such courses. Evaluation of student performance, however, shall be made in accordance with the following grading procedure:

1. Students shall be graded on a five-step grading system: A (Excellent Honors), B (Above Average), C (Average), D (Below Average), and E (Failing).

2. Instructors may, after consultation with the student, assign a letter grade of P, in lieu of A, B, C, or D.

3. Students may withdraw from a course subject to the following:
   a. Students may officially withdraw during the first two weeks of a course and nothing will appear on their record.

   b. Students may withdraw after the end of the second week with the approval of an advisor and receive a W.

4. Students who discontinue attendance in a class and who do not officially withdraw may be assigned an NC (No Credit) at the discretion of the instructor.

5. Students who, for sufficient cause, have not completed necessary work to justify a grade and who have made arrangements with the instructor to complete the missing work, will receive an Incomplete and be assigned an I. This work must be completed within one quarter or an E will automatically be given.

6. Students may audit classes by permission of the instructor and the Dean of Students. Such students will be assigned an Au.

7. Special grading patterns must be approved by the Instruction Committee, the Dean of Students, and the President.

GRADE POINT AVERAGE

A........4 grade points for each hour
B........3 grade points for each hour
C........2 grade points for each hour
D........1 grade point for each hour
E........0 grade point for each hour
NC.......(not counted)
W........(not counted).....0 grade points
I........(not counted).....Incomplete
Au.......(not counted).....Audit
P........(not counted).....Pass, Credit but no grade points

The accumulated grade point total is divided by the total number of quarter hour credits, and the figure obtained is the grade point average. When made up, an Incomplete yields the number of grade points corresponding to the grade received.

Adopted December 14, 1976

Controlling the Crunch.

During the Open Classroom's first nine years, students, effectively insulated from knowledge of our schedule, came drifting in for orientation all hours of the day and night for the first two weeks of the term. Several corrective measures have been taken to cut that down...

1) a new, sympathetic, solution-oriented, strongwilled Associate Dean for Academic Education was appointed; I opposed his appointment which just about insured the successful selection of a good man

2) when a faculty advisor was identified as the problem, I took the matter up by marching into his class and asking politely to discuss the situation of the particular student--while the lecture hung in abeyance

3) when someone in Student Services was the culprit, I sent the student directly and immediately to them with a referral-slip, innocently asking what this student's problem was; this is particularly effective when the note's sufficiently cryptic to evoke a telephone call--because I can unplug the thing and ignore it for a day or two

4) students who, in desperation, call me at home after hours are referred to the Dean of Student Services, who is responsible for censoring schedule information--he hates calls at home!

All this is interesting sport, but it conceals a serious numbers problem.

When operating on a continuous-enrollment basis inside a school which concieves the term system to be writ into the warp and woof of the universe eternal, one must expect to be flooded by a bulge of students who begin at the first of a term. What's to do? Here are some procedures for spreading the work a little more evenly...

1. For some time, we've posted a big sign near the registration line offering to let students begin on the next term's work early. Times are posted that reflect our normal weekly initial meeting times: Monday 2pm and Wednesday 7pm. That's when we open the gate every week after the first day of the term. This selects a number of self-actuating students and allows them to begin after their last final exam and utilize the term break for study; a few show up during the first week to take the end-of-course test.

2. By tracing the progress of students who have completed three

Open Classroom courses with a grade of "A" and haven't had to extend their time, we concluded that scheduled conferences were not necessary for them. They are allowed to skip attendance at scheduled conferences, but asked simply to come in when they feel the need--as they see it.

Sure 'nuff, they continue to perform just as well, if not better. They appear to finish a bit sooner when thus honored.

3. When the total enrollment of certain large-enrollment courses reaches a saturation-point, registration is stopped (as if it were a "closed class section") until the third week of the term.

--Returning Open Classroom students have learned to ignore what the "front office" says--and simply come in and ask for the course syllabus anyhow; they're not the crunch-generating problem, so we let 'em.

--Self-actuating students who are new to the Open Classroom identify themselves by having the gumption to come in and ask what they can do while waiting; they're not the crunch-tenerating problem, so we let 'em get started, too.

Both situations allow the students to enroll later, while beginning at the time they wish.

This temporary door-slamming exercise tends to eliminate the student who shows up for registration on the first day of the term, taking any class that fits into a schedule and generates credits. This is exactly the student to generates the work, produces the least results, and distracts us from the essentialy early tracking which is so important. (I'll agree that this kind of student needs and deserves attention, but not in the "regular" instructional program of a college.)

Funny, the raw enrollment figures don't seem to have changed!

A New Need Emerges.

Up until now, we've concerned ourselves with the critically-important first meeting. Having beaten that *bête noir* away for a while, we've now addressed the problem of tracking students as they begin.

We've resolved that the fully-oriented student (definitively) can track himself. But the neophyte--that's another issue.

1. At the end of the term's first day, sign-up sheets are checked against class listings. Students who've failed to show are immediately assigned a failing grade and the lists are drawn up. When counselors

confront students with this information, they have motivated clients to work with.

2. Students who subsequently arrive for their conferences, having missed the appropriate initial meeting are generally referred to the counceling center for an airing of their problems with someone who can bring the appropriate skills to bear on them.

3. The Open Classroom Student Survey, based on accomplishment of 10% of the course's work (the first week's work) generally turns up most substantive problems the student is encountering and allows the student coaches and the instructor to address them.

4. Now, we turn to the "Follow-Up Sheets". These are distributed
--to returning 2nd and 3rd course students at the time they claim their conference hour on the first day of the term
--to neophytes when they reach the first stage of enlightenment and reduce their attendance from twice a week to once a week.

The "Follow-Up Sheets" will be presented in a subsequent issue of the *Greenbook Abstract and Catalog*, when we've shaken out the bugs.

File Box Pronunciamentos

The various programs of Skagit Valley College's Open Classroom have associated, files of print and audio materials to be used by the student in the core of his course or perhaps as optional projects to be used to convert a "B" to an "A". We house these in duplicate file-boxes in one corner of the room. To avoid verbally repeating certain small, but important mesaages, we placed some tags on the file dividers. If you're using this method of presenting the files, you'll probably have to re-write them. Here they are...

OLEANNA MATH PROGRAM SMORGASBORD

IF YOU REMOVE THESE SLIPS FROM THE FILE, I'LL KILL YOU! Make notes.

Love,
Walt

STUDENT MATERIALS CAN BE ORDERED FROM THE CARDINAL BOOKSTORE. DELIVERY IN 2-6 WEEKS. YOU HAVE UNTIL THE END OF NEXT TERM TO RAISE YOUR GRADE FROM B TO A.

How many hours' work for an A? Three times the number of credits for your course. The instructions for your project are given at the bottom of the slip, unless they're in the book.

PHILOSOPHY 111--Informal Logic Projects

IF YOU REMOVE THESE SLIPS FROM THE FILE, I'LL KILL YOU! Make notes.

Love,
Walt

STUDENT MATERIALS CAN BE ORDERED FROM THE CARDINAL BOOKSTORE. DELIVERY IN 2-6 WEEKS. YOU HAVE UNTIL THE END OF NEXT TERM TO RAISE YOUR GRADE FROM B TO A.

For informal logic, you need 35 hours' work for Unit IV; 10 more hours' work gets you an A. Complete your planning on page 68 of your course syllabus. You can negotiate an independent study program at the rate of 40 hours/ credit. If you'd rather--you may pick some or all of your 35-45 hours' work from the Math Smorgasbord.

EDUCATION 105--Learning Skills Projects

IF YOU REMOVE THESE SLIPS FROM THE FILE, I'LL KILL YOU! Make notes.

Love,
Walt

STUDENT MATERIALS CAN BE ORDERED FROM THE CARDINAL BOOKSTORE. DELIVERY IN 2-6 WEEKS. YOU HAVE UNTIL THE END OF NEXT TERM TO RAISE YOUR GRADE FROM B TO A.

For an A in Education 105, you need at least 15 hours' work. If you'd like to do more of this work next term, you can negotiate a "learning contract"--each credit's work is 45 hours. See Walt.

The instructions for your project are given at the bottom of the slip, unless they're in the book.

If you'd rather, you may pick your 15 hours' work from the Math Smorgasbord.

PHILOSOPHY 100--Introduction to Philosophy

CASSETTE CATALOG

IF YOU REMOVE THESE SLIPS FROM THE FILE, I'LL KILL YOU! Make notes.

Love,
Walt

THESE CASSETTES ARE AVAILABLE AT THE AUDIO-LAB--IN THE SOUTH WING OF THE COLLEGE LIBRARY. YOU CAN LISTEN THERE; THEY FURNISH THE PLAYER.

IF YOU LIKE, YOU CAN FURNISH THEM WITH A BLANK CASSETTE AND THEY'LL MAKE YOU A COPY.

WHEN REQUESTING A CASSETTE, IDENTIFY BY TITLE AND LIBRARY NUMBER. SOME CASSETTES ARE IN "KITS" ON THE SHELF INSTEAD OF THE FILE DRAWERS.

HERE'S AN A-PROJECT FOR THOSE WHO HAVE TROUBLE NARROWING THEIR CHOICE TO A MERE TWO FOR THE COURSE: FOUR ADDITIONAL REPORTS AT THE END OF THE COURSE. SEE WALT FOR THE EXTRA REPORT SHEETS.

3.27

PHILOSOPHIC HEURISTIC INSTRUCTION (PHI)

PART I: General Courses

Previous ERIC publication: Philosophic Heuristic Instruction (PHI)--I
ED 103 087

Pp. 4.2-4.6: The Philosopher's Gift List. Walter A. Coole. A few years ago, a parent asked me what to get his son, a philosophy major at a nearby university, for Christmas. Last summer, while sitting in a hotel room in Quebec, I happened to remember the incident. This paper was the result. It's a good list of study references for serious specialist-students.

Pp. 4.7-4.20: Additions to the Cassette Catalog.

Pp. 4.21-4.22: Introduction to Philosophy: Model Response for Student Evaluation

Pp. 4.23 Introduction to Ethics: Sample Notes in Preparation for Task I.

Pp. 4.24-4.70 Introduction to Ethics: Model Term Paper

PART II: Informal Logic

Previous ERIC publication: Philosophic Heuristic Instruction (PHI)--II
ED 112 922

Pp. 4.71-4.86 A Model Outline of Hayakawa's Language in Thought and Action

PART III: Formal Logic

Previous ERIC publication: Philosophic Heuristic Instruction (PHI)--III
ED 112 923

No additional material.

THE PHILOSOPHER'S GIFT LIST

Walter A. Coole

"What'll we give Uncle Alfred for his birthday?"

"I don't have the foggiest idea. He's a philosopher."

Here are a few suggestions, ranging over prices, seriousness, and the degree of the beneficiary's progress in professional philosophy.

TRIPS

If you overhear your philosopher discussing a coming convention, a pilgrimage to where some much-admired philosopher studied, or a summer session somewhere, you can contribute to the travel expense. Should time allow, you could purchase a savings certificate at your bank that should come due shortly before his or her departure. When it's time to open the birthday presents, a small envelope containing the certificate and a card, saying "Enjoy your research on Hume!" will be as much appreciated as a new suit.

PERSONAL REFERENCES

When I was just getting started in college, my dad gave me his own copy of *Roget's Thesaurus*. I think of him every time I pick it up.

In addition to general scholarly references, here are some specifics ...

Runes: *Dictionary of Philosophy*. Littlefield, Adams & Co. 81 Adams Dr. Totowa, NJ 07512. $2.95.

Lacey: *Dictionary of Philosophy*. Routledge & Kegan Paul. 9 Park St. Boston, MA 02108. $10.

Compact Edition of the Oxford English Dictionary. Oxford Press. 16-00 Pollitt Drive, Fair Lawn, NJ 07410. $90.

Paul Edwards (ed): *Encyclopedia of Philosophy*. Free Press Division of the Macmillan Publishing Co. 866 Third Ave. New York, NY 10022. $99.50.

RESEARCH GUIDES

Few schools do a thorough job of teaching their students the pedestrian skills necessary research a topic in the library. Philosophy departments sometimes do a little better. Here are three small books on the subject. A philosophy student would do well to have all three and spend some time working through them, even though they overlap a bit--the repetition doesn't hurt.

Martin A. Bertman: *Research Guide in Philosophy*. General Learning Press, 250 James St. Morristown, NJ 07960. $5.95.

Henry J. Koren: *Research in Philosophy*. Duquesne University Press. Distributed by Humanities Press, Atlantic Highlands, NJ 07716. $5.50.

ODDMENTS

Here are a couple of useful items...

Milton D. Hunnex: *Philosophies and Philosophers*. Chandler Publishing Co. 124 Spear St. San Francisco, CA 94105. $4.95. This little gem is great for anyone who's working with the history of philosophy. It has many graphic aids for understanding how the traditions of our discipline developed.

Runes: *Pictoral History of Philosophy*. This book was published by Littlefield, Adams & Co. in the 1950's; but it's now out of print. Personally, I found it quite useful to know what the subject of my studies looked like--but it didn't seem to make it as a commercial venture. Perhaps you can locate a copy through a bookseller who specializes in out-of-print items.

GIFT CERTIFICATES

Books are always appreciated. The trouble is, it's so darned difficult to tell what book is needed. It would be difficult for one philosopher to select a book for a colleague.

Beyond the selection listed above, I'd suggest a gift certificate. One option is the local college bookstore. Both students and professors frequent them.

But there are a couple of even better choices.

I've had several transactions with this outfit that specializes in the subject of philosophy:

GREAT EXPECTATIONS BOOKSTORE
909 Foster St.
Evanston, IL 60201 (312)-864-3881

Because of their experience with the trade, they know how to locate foreign publications quickly and get the best prices and delivery.

Or you might give a certificate for book purchases at:

DUTHIE BOOKS, LTD.
919 Robson St.
Vancouver, BC V6Z 1A5 (614)-684-4496
Canada

Duthie's is an old firm. It isn't specialized; but it sure has moxy about accessing British books.

EQUIPMENT

Some philosophers have a horror of tape recorders; others find them useful for recording lectures to be reviewed later. I find it helpful to record the proceedings of conferences so that I can re-run them at leisure to try to understand what I heard more thoroughly.

I've had good experiences with a Panasonic RQ-212DAS. It's a "mini cassette recorder" with a built-in microphone. It's light, compact, and very reliable--fits in a briefcase or overcoat pocket. With a power-pack battery, re-charger, and adaptor for automobile, they run around $80 at discount houses.

There are a number of useful accessories associated with cassette recorders; carrying cases, storage boxes, etc. A supply of high-quality blank cassettes are always appreciated; some good brands are: TDK, Sony, Ampex and Memorex.

In recent years, it has been difficult for philosophers to publish low-volume materials. And yet, this is where the "cutting edge" of contemporary scholarship is.

To cope with this situation, the discipline seems to be shifting its communication from the traditional journal to microfiche: photographic reproductions reduced so that about 60 sheets of typewritten material is contained on a 4" X 5" film.

This makes publication cheaper and faster.

We started out reading them with viewers in the college library. But this means that we can't take the stuff home to work on without expensive copying--as much as two bits a page in some libraries!

A few years ago, my mother gave me a portable microfiche reader that's been quite an aide. It weighs about five pounds and retrieves a page back to its original size with an easily read image. It runs on standard house current or on 12 volts from an automobile.

Every graduate student should have one. They sell for about $148 at:

BRODART
1236 South Hatcher Ave.
City of Industry, CA 91749   (213)-968-6411

Their catalog number is #84-385-001; it's called a Microscan. You might throw in a spare bulb.

KOOKY STUFF

A few years ago, while driving in California, I noticed this legend on a bumper sticker:

The only ism for me is LOGICAL EMPIRICISM

Well, it was actually on two bumper stickers.

You can get customized bumper stickers from:

HOLIDAY GIFTS
66 Holiday Building
4975 Miller St.
Wheat Ridge, CO 80036

Their current catalog offers them at $2.99 apiece; $.60 for additional copies. Limit: 14 large letters and 20 small letters.

They also offer customized printing on sweatshirts ($5.99) and T-shirts ($3.99) with a limit of 30 letters.

Here are some legends:

COGITO ERGO SUM
DE GUSTIBUS NON DISPUTANDUM EST
SUPPORT THE LAW OF PARSIMONY
LOGICIANS ARE CONSISTENT LOVERS
E I BEFORE U I

A little knowledge of philosophy helps. Consult another philosopher.

EVEN FARTHER OUT

In my closet, I have a T-shirt which bears the likeness of Jean-Marie Guyau, an almost-forgotten (but very important) 19th century French philosopher whom I've studied and admire. Some of these days, I'll get up enough nerve to wear it to a philosophical convention.

I had it made by:

PHOTO POSTER
210 East 23rd St.
New York, NY 10010

after ordering their brochure, which gives instructions on what they need to do the job. This, in turn, required that I get a black and white photograph--which I had copied from an old book. If you start this project, you should (i) begin early and (ii) be very careful about copyright law! The whole project cost about twenty bucks.

It occurs to me that this process could be used to present Zermelo's *Aussordnungsaxiom*, Gödel's Theorem, etc. in a shirtfull of symbolic glory to the world; or a Confucian motto, using appropriate characters!

CALENDARS

The Great Expectations Bookstore produces a calendar each year. Each month is faced with a sketch of a great philosopher.

Price: $3

RECORDINGS

With the recent development of cassette recording, it's economically feasable to circulate recordings of contemporary personalities, speaking their thoughts. The price range is from about $9 to $25. Interestingly, a fair portion of these prices get back to the speaker as royalties.

The largest collection of interesting philosophical audio materials I know of is sold by:

Center for Cassette Studies
8110 Webb Ave.
North Hollywood, CA 91605

And the second-largest:

Pacifica Tape Library
5316 Venice Blvd.
Los Angeles, CA 90019

Both issue separate listings for philosophy. These people have a few items:

Caedmon Records, Inc.
505 Eighth Ave.
New York, NY 10018

Everett-Edwards
P. O. Box 1060
Deland, FL 32720

Teaching Technology Corp.
Box 505
North Hollywood, CA 91603

I hope this list will be helpful.

Mt. Vernon, Washington
October, 1976

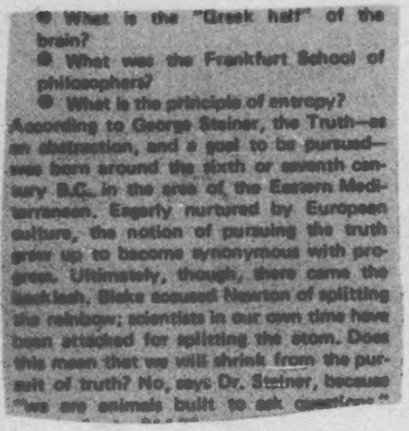
CASSETTE
CATALOG

→ 1/112.1 → Has the Truth A Future

Speaker/author: George Steiner

Time: 28 min *Library #:*

Precis



- What is the "Greek half" of the brain?
- What was the Frankfurt School of philosophers?
- What is the principle of entropy?

According to George Steiner, the Truth—as an abstraction, and a goal to be pursued—was born around the sixth or seventh century B.C. in the area of the Eastern Mediterranean. Eagerly nurtured by European culture, the notion of pursuing the truth grew up to become synonymous with progress. Ultimately, though, there came the backlash. Blake accused Newton of splitting the rainbow; scientists in our own time have been attacked for splitting the atom. Does this mean that we will shrink from the pursuit of truth? No, says Dr. Steiner, because "we are animals built to ask questions."

Source: Center for Cassette Studies

Catalog #: CBC1051

Price: $ 15.00

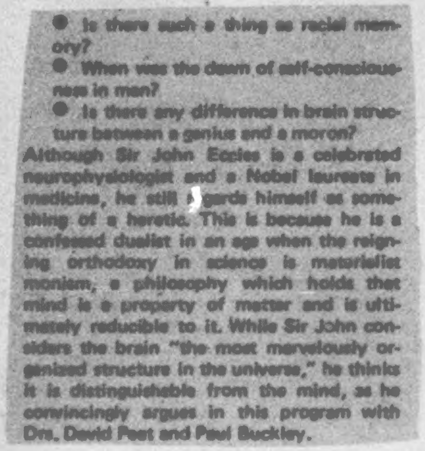
CASSETTE
CATALOG

→ 1/152.1 → The Human Brain

Speaker/author: Sir John Eccles

Time: 55 min *Library #:*

Precis



- Is there such a thing as racial memory?
- When was the dawn of self-consciousness in man?
- Is there any difference in brain structure between a genius and a moron?

Although Sir John Eccles is a celebrated neurophysiologist and a Nobel laureate in medicine, he still regards himself as something of a heretic. This is because he is a confessed dualist in an age when the reigning orthodoxy in science is materialist monism, a philosophy which holds that mind is a property of matter and is ultimately reducible to it. While Sir John considers the brain "the most marvelously organized structure in the universe," he thinks it is distinguishable from the mind, as he convincingly argues in this program with Drs. David Peat and Paul Buckley.

Source: Center for Cassette Studies

Catalog #: CBC1018

Price: $ 19.00

CASSETTE
CATALOG

→ 1/154.1 → Agression; The Explosive Emotion

Speaker/author:

Time: 53 min

Library #:

Precis

- What is the substance ACTH?
- What is the relationship between aggression and epilepsy?
- What is a carrio-type?

Aggression, for better or worse, seems a built-in part of the human emotional endowment. When used for the better, it surfaces as initiative, courage, ambition, and determination. At its worst it can lead to murder. It is estimated that in 1974 alone, pure destructive aggression accounted for more than 20,000 killings in the United States. How, then, do we cope with such a powerful instinctual drive, harnessing its capacity to produce positive results while eliminating its negative effects? On this cassette a number of leading psychologists attempt to answer this question.

Source: Center for Cassette Studies

Catalog #: 38585

Price: $ 17.00

CASSETTE
CATALOG

→ 1/174.1 → Corporate Social Responsibility

Speaker/author: William Capitman

Time: 59 min

Library #:

recis

- What is meant by the term, "monopolistic economy"?
- How has pollution changed econometrics?
- Why was A.T. & T. baffled by the anti-trust suits?
- How did the U.S.S.R. try to copy U.S. industry?

In the view of Prof. William Capitman, professor of business administration, Florida International University, "the private corporation is one of the world's great dangers." Moreover, he says, it is an institution which has been sadly neglected as a subject of study in most academic disciplines. On this cassette Prof. Capitman outlines ways in which both educators and legislators might encourage business to be more socially responsible.

A program from The Center for the Study of Democratic Institutions.

Source: Center for Cassette Studies

Catalog #: CSD1634

Price: $ 16.00

CASSETTE
CATALOG

→ 1/160.2 → **Metaphors and Algorithms**

Speaker/author: Jacob Bronowski

Time: 55 min *Library #:*

Precis

In this examintion of symbolism in literature and science, he shows how many persistent assumptions are derived from primitive language. Symbols are explained as the solution of nature's code. Though all events are inter-connected, scientists characterisitcally " put a fence "around their senses to blot out extraneous input. He sees this as the origin of much scientific paradox.

Source: Pacifica Tape Library

Catalog #: BB4418.03

Price: $ 12.00

CASSETTE
CATALOG

→ 1/500.2 → **Laws of Nature or Nature of Laws**

Speaker/author: Jacob Bronowski

Time: 56 min *Library #:*

recis

Mathematics are our most effective language for problem-solving, explains Bronowski, with reference to Lord Bertrand Russell's and Albert Einstein's findings. The theory of relativity has " demoted " gravity as an explanation of the natural phenomenon, but there are no procedures for finding mathematical shortcuts to prove theorems and there are limitations inherent in all axiomatic systems.

Source: Pacifica Tape Library

Catalog #: BB4418.04

Price: $ 12.00

CASSETTE
CATALOG

→ 1/172.1 → **The Modern Mind**

Speaker/author: Michael Polyani

Time: 57 min *Library #:*

Precis Speaks on revolutionary ideology and morality. Throughout history, man has accepted existing customs and laws as the foundation of society. It was only during the French Revolution that the idea of unlimited social improvement became dominant. Marxism transmitted the ideas of human progress into doctring of violence- the destruction of reality- and reduced all morality to underlying economic necessities.

Source: Pacifica Tape Library

Catalog #: BB3249

Price: $ 12.00

CASSETTE
CATALOG

→ 1/183.3 → **Philosophy, Science and Society Among the Greeks**

Speaker/author: G. E. R. Lloyd

Time: 54 min *Library #:*

Precis The history of the topic is covered thoroughly by an investigation into the ancient philosopher's conception of his own inquiries; his social role; and the means by which his ideas became known. The many examples cited by Lloyd also include physicians, and Lloyd shows how the theorists came to be held superior to the technologists, producing and ideology which inhibited the practical application of scientific discoveries and was a barrier to the crossfertilization of the different intellectual disciplines.

Source: Pacifica Tape Library

Catalog #: BB4120

Price: $ 12.00

5" x 8" format, cut along dotted lines. For current update, consult: Greenbook Abstrac

CASSETTE
CATALOG

→ 1/175.1 → Coping with Leisure

Speaker/author:

Time: 18 min

Library #:

Precis

- How did Aristotle define leisure?
- What is Recreation Canada?
- How do youths use leisure time for "role-testing"?

Almost everyone yearns for more free time—time for recreation, for relaxation, or for personal pursuits. Yet it is becoming increasingly apparent that most of us don't know what to do with the free time once we get it. And with the prospect of much more free time in the future—due to unemployment, automation, four-day work weeks—many people will find themselves faced with the unusual problem of coping with leisure. This program focuses on that problem, especially as it concerns teenagers.

Source: Center for Cassette Studies

Catalog #: CBC1028

Price: $ 13.00

CASSETTE
CATALOG

→ 1/177.1 → Social Progress in the Future

Speaker/author: Claude Castorguay

Time: 56 min

Library #:

Precis

- What is the primary need of workers today?
- What artificial barriers surround today's labor market?
- Is welfare a disincentive to looking for work?

Claude Castonguay, as a former Minister of Health and Welfare in the government of Quebec, has had a good vantage point from which to view the trends and patterns in social behavior on the North American continent. Thus he has seen the status and conditions of working people change both for the better and the worse, and he has seen certain potentially dangerous inequalities persist despite government intervention. On this cassette he urges that we make human growth, not economic growth, our top priority.

Source: Center for Cassette Studies

Catalog #: CBC1057

Price: $ 16.00

5" x 8" format, cut along dotted lines. For current update, consult: Greenbook Abstrac

4.11

Φ Φ

CASSETTE
CATALOG

1/177.2 Responsibility and Ethics

Speaker/author: Jacob Bronowski

Time: 58 min *Library #:*

Precis

Traces science from Newton to the present day as an individual and a social activity. In discussing the ethics of science, he cites Linus Pauling as an example of the integrated scientist-world citizen because of his peace advocacy. The questioning personality is a social thermostat-a self-correcting mechanism for norms of conduct. He contrasts the scientific and literary Nobel laureates. and is critical of U. S. police and tax enforcement methods.

Source: Pacifica Tape Library

Catalog #: BB4418.06

Price: $ 12.00

Φ Φ

CASSETTE
CATALOG

1/193.1 The Nature of Wittgenstein

Speaker/author: Norman Malcom

Time: 65 min *Library #:*

Precis Lectures on the mega-complexity of everday social interaction, suggesting the senses play a minor role in framing perception and memory. Like his philosophical mentor, Malcolm asks what is meant, what is the " intention " of a word like " man " in the universal sense and continues with reference to William James' definition of " mental."

Source: Pacifica Tape Library

Catalog #: BB2036

Price: $ 14.00

CASSETTE
CATALOG

→ 1/179.1 → The Technological Imperative

Speaker/author: George Grant

Time: 52 min

Library #:

Precis

- What thinker ushered in the modern age?
- What are the two dominant ideologies of our time?
- What profession will dominate science and the arts in future?

Spaceship Earth, as we know, has developed some serious technical difficulties. It is carrying too heavy a load of people for one thing, and its systems are being choked by calamitous pollution. Nonetheless, philosopher George Grant says that pessimism about our future "is a cheap self-indulgence of those who lack courage." Instead, he says, we should begin marshaling our technological skills in such a way that we can "deal with the future humanly"—which means that we will also have to marshal our values and ideals so that they can withstand the onslaught of supposedly "neutral" computers.

Source: Center for Cassette Studies

Catalog #: CBC1058

Price: $ 17.00

CASSETTE
CATALOG

→ 1/181.1 → The Origins of Chinese Thought

Speaker/author: W. A. C. H. Dobson

Time: 24 min

Library #:

recis

- What city did Marco Polo call the finest in the world?
- What was the "Hundred Flowers" movement?
- Why did Chiang Kai-shek lose the trust of the people?

To most Westerners, China became a country to be reckoned with only in 1949, when the Communists took control of the government. However, as Professor W.A.C.H. Dobson shows in this lecture, Chinese civilization has flourished, virtually unnoticed in the West, for over 2,500 years. And now that we have been forced to take notice, we tend to have a badly distorted image of the Chinese because we are unable to understand them on their own terms.

Source: Center for Cassette Studies

Catalog #: CBC1060

Price: $ 15.00

5" x 8" format, cut along dotted lines. For current update, consult: Greenbook Abstrac

CASSETTE
CATALOG

→ 1/204.1 → Religion and Language

Speaker/author: Soren Egerod

Time: 29 min *Library #:*

recis

In this interview, Egerod examines the complex semantic relationship between language and religion. In the history of the world's religions, some philosophies have attempted to explain themselves with words that had lost their meaning. Missionaries have attempted to bring Christianity to cultures where no word exists for " heaven" or " Jehova/God.'

Source: Pacifica Tape Library

Catalog #: BB1454

Price: $ 11.00

CASSETTE
CATALOG

→ 1/121.1 → Symbolic Knowledge

Speaker/author: Jacob Bronowski

Time: 58 min *Library #:*

recis

Contrasts animal signals and human speech with its distinguishing qualities-prolongation of reference, internalization and reconstitution of language. He indicates how toolmaking, the earliest thchnological model, contributed to the evolution of the message and symbolic systems.

Source: Pacifica Tape Library

Catalog #: BB4418.02

Price: $ 12.00

5" x 8" format, cut along dotted lines. For current update, consult: Greenbook Abstrac
4.14

CASSETTE
CATALOG

→ 1/370.3 → Innovation in Higher Education

Speaker/author:

Time: 56 min

Library #:

Precis

- What is the average cost of a year in residence at a private college?
- How is Vermont Community College unique?
- What program offers Master's degrees to non-graduates?

Now that both the baby boom and the building boom of the sixties have tapered off, American colleges are beginning to find themselves confronted with an unexpected problem: more space than students. This, coupled with inflation, has led to soaring tuition rates, which in turn has further discouraged enrollment at institutions of higher education. To deal with this phenomenon, innovative educators have devised new "delivery systems" for bringing post-secondary education to those who want it. These systems, and examples of how they work, are described on this cassette.

Source: Center for Cassette Studies

Catalog #: 38516

Price: $ 16.00

CASSETTE
CATALOG

→ 1/320.2 → Research for Peace

Speaker/author:

Time: 29 min

Library #:

recis

- Why was 1936 a watershed year for political science?
- What is "political Darwinism"?
- How have Americans been pioneers in political science?

Political science has traditionally been a European field of study, in which there was a notable lack of interest in Third World problems and issues. Therefore a Third World political scientist like Prof. Ali Mazrui of Stanford feels himself to be a member of a "basically Western club." Here Prof. Mazrui argues for a greater "globalization" of political science, a viewpoint which is echoed by Prof. Karl Deutsch of Harvard, who goes on to espouse the idea that political scientists cannot be neutral any more than doctors can be neutral in the struggle between life and death.

Source: Center for Cassette Studies

Catalog #: CBC1065

Price: $ 15.00

CASSETTE
CATALOG

→ 1/510.1 → Cybernetics and World Order

Speaker/author:

Time: 29 min

Library #:

Precis

- What is "communications complementality"?
- What calculation did the Japanese overlook before Pearl Harbor?
- How have the battlefield odds shifted in the 20th century?

If political science is a science, it should be preventive as well as diagnostic; its practitioners should be able to prescribe for future health in addition to identifying past sickness. To Karl Deutsch, this means the ironic deployment of cybernetics, a technology born of warfare. In support of this view, he cites several telling examples of governments who, without the benefit of negative feedback, miscalculated before launching catastrophic wars. Mathematician Anatol Rapoport demurs, citing the fact that cybernetics gave us the horrors of the "automated battlefield."

Source: Center for Cassette Studies

Catalog #: CBC1075

Price: $ 15.00

CASSETTE
CATALOG

→ 1/660.1 → Future Sources of Energy

Speaker/author:

Time: 76 min

Library #:

Precis

- Which energy resource causes the least environmental damage?
- Where is the greatest impact of nuclear pollution?
- How does coal mining affect the atmosphere?

There is no dispute over the question that in the future we will no longer be able to depend on current sources of energy. There is considerable dispute, however, on what constitutes the cleanest and most economical replacement. Oil on the outer continental shelf, geothermal energy, nuclear energy, solar energy, hydropower, shale, wind, waves, etc.—each has its proponents, but each has some large problems as well. In this Center for Law in the Public Interest program energy experts analyze all the possible sources of future energy and weigh their relative merits.

Source: Center for Cassette Studies

Catalog #: 38630

Price: $ 17.00

CASSETTE
CATALOG

→ 1/520.1 → The Cross and the Telescope

Speaker/author: -----

Time: 24 min. *Library #:*

Precis In the early seventeenth century an Italian astronomer named Galileo Galilei came to the conslusion that the Earth was not the center of the universe but a body that moved about the Sun. This bit of knowledge so shocked and enraged his contemporaries that Galileo was put on trial and forced to recant his "heresy," because it impled that man's self righteous anthropocentrism was also invalidated. In this dramatization the listener lives through the life and death between Science and the Church which burned across seventeenth century Europe.

--What made Galileo's discoveries so terrifying to his contemporaries?
--How did the theologians prove that Galileo was wrong?
--What are the basic differences between theological and scientific proof?
--How did the invention of the telescope change the course of Western history?

Source: Center for Cassette Studies, Inc.
8110 Webb Ave.
North Hollywood, CA 91605

Catalog #: 5026

Price: $ 10.00

CASSETTE
CATALOG

→ 1/320.1 → Toward Liberation

Speaker/author: Gloria Steinem

Time: 59 min *Library #:*

recis #In what way is the nuclear family a rather new and cruel invention?
#What is " bureaucratic machismo " and how does it relate to foreign policy?
#What is Ms. Magazine trying to accomplish with its advertising?
Writer, lecturer, and editor of Ms. Magazine, Gloria Steinem is a strong leader in the Women's Liberation Movement. In this conversation, recorded in June 1973, Ms. Steinem describes the progress of the women's social revolution, its accomplishments and obstacles. Politically, women are beginning to make inroads; witness the ratification of the ERA. But economically, the gap between men and women's salaries continues to broaden. Other topics include " bureaucratic machismo" with respect to the Indochina Was; welfare and racism as women's issues; and the changing maternal role.

Source: Center for Cassette Studies

Catalog #: 33860

Price: $ 17.00

Φ Φ
CASSETTE
CATALOG

→ 1/611.1 → The Living Will

Speaker/author: Robert Veatch

Time: 57 min *Library #:*

Precis Examination of medical dicision-making surrounding death and dying and the ethical implications associated with living wills. One of the major problems, insists Veatch, is that doctors treat patients as " third parties " as evidenced by the fact that only 12% of physicians think it best to tell a patient he has terminal cancer.

Source: Pacifica Tape Library

Catalog #: BC2702.01

Price: $ 12.00

Φ Φ
CASSETTE
CATALOG

→ →

Speaker/author:

Time: *Library #:*

Precis

Source:

Catalog #:

Price: $

5" x 8" format, cut along dotted lines. For current update, consult: Greenbook Abstrac

4.18

Φ Φ

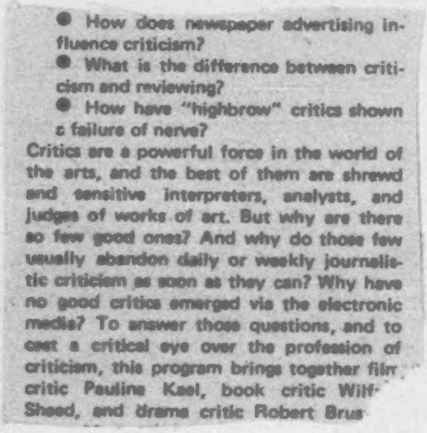
CASSETTE CATALOG

→ 1/700.1 → The State of Arts Criticism

Speaker/author:

Time: 26 min *Library #:*

Precis



- How does newspaper advertising influence criticism?
- What is the difference between criticism and reviewing?
- How have "highbrow" critics shown a failure of nerve?

Critics are a powerful force in the world of the arts, and the best of them are shrewd and sensitive interpreters, analysts, and judges of works of art. But why are there so few good ones? And why do those few usually abandon daily or weekly journalistic criticism as soon as they can? Why have no good critics emerged via the electronic media? To answer those questions, and to cast a critical eye over the profession of criticism, this program brings together film critic Pauline Kael, book critic Wilf- Sheed, and drama critic Robert Brus

Source: Center for Cassette Studies

Catalog #: 38675

Price: $ 15.00

Φ Φ

CASSETTE CATALOG

→ 1/900.2 → Will History Absolve Us ?

Speaker/author: Barbara Tuchman

Time: 32 min *Library #:*

Precis

The author of THE GUNS OF AUGUST, answering the question about history absolving us turns to the 14th century for clues about our place in history. She sees much in common with our modern era, and suggests that future historians will refer to the 20th century as the " age of violence." Is there anything to be learned or gained from history, or should we not place any importance to it? An astute historical analysis calling for an organizing principle to replace outmoded nationalism.

Source: Pacifica Tape Library

Catalog #: BC1792

Price: $ 12.00

CASSETTE
CATALOG

→ 1/970.1 → Canada Today

Speaker/author: John Diefenbaker

Time: 26 min *Library #:*

Precis

- What is the "third cornerstone" of Canadian democracy?
- How is Canada's premier more powerful than America's president?
- What are the two chambers of the Canadian parliament?

John Diefenbaker, Canada's premier from 1957 to 1963, was known as "the prairie Prime Minister." But there is nothing flat about either his personality or his opinions, as is illustrated in this discussion between Mr. Diefenbaker and two young Canadian students. He vigorously defends Canada's ties with the British monarchy—saying, "As long as we have a Queen, Canada can't have a Watergate"- and he speaks with particular pride of his part in finally getting racial discrimination outlawed in Canada.

Source: Center for Cassette Studies

Catalog #: CBC1037

Price: $ 13.00

CASSETTE
CATALOG

→ 1/970.2 → American Indian Treaties

Speaker/author: John Kauffman

Time: 28 min *Library #:*

Precis

- What was the "doctrine of discovery"?
- Why was Roger Williams banished from Massachusetts?
- What was the infamous Trail of Tears?

At Fort Wise, Colorado, in 1861 the Indian chief Little Raven said to a group of federal officials: "Inasmuch as you have come from the President, you come with the truth." Then he signed a treaty with them. It was one of 371 treaties signed between the U.S. government and the Indians during the settlement of the West. It was also to become one of the 371 treaties broken by the U.S. government. Over and over again documents that the Indians considered sacred pledges were violated by the white men who coveted the Indians' lands. On this cassette John Kauffman chronicles a process of deception and fraud unparalleled in American history.

Source: Center for Cassette Studies

Catalog #: 38556

Price: $ 15.00

5" x 8" format, cut along dotted lines. For current update, consult: Greenbook Abstrac

INTRODUCTION TO PHILOSOPHY -- Example of Student Evaluation

On pages 2.4 and 3.4 (Units II and III) of the course syllabus, there's an evaluation sheet for your assessment of the unit's work.

REMEMBER WHAT'S BEING EVALUATED--Your learning in the unit of study.

Your instructor frequently collects these as a means of studying the course's effectiveness; when he does, he'd prefer them unsigned.

Whether called for or not, these two evaluations are important to you. At the end of Units II and III, you should take a few minutes to assess what you're getting from the course.

A sample of the kind of response called for appears on page 2.

Your evaluation of Unit II

(To be completed after you have reported.)

1. List some new facts you have learned: *It is important to understand clearly, WHAT is stated, HOW I read it, and WHETHER it's valid.*

2. What new undertakings have you started? *I've started to systematically question my assumptions and whct I accept from reading books. Each time I encounter a major assertion in what I read, I look for the basic concepts and the way they're related to compose an idea; then, I look for evidence for or against it.*

3. What new concepts have you gained? *Consistency--the logical compatibility of two statements.*

4. How yas your conduct changed? *Fallible though it is, I've begun to try to rely on my own judgement, independently of what others tell me is right.*

5. Remarks: *I find it curious that a course which appears so mechanistic at first can lead to a personal committment to intellectual independence. Am I being programmed to freedom?!!*

Introduction to Ethics: Model Notes in Preparation for Task I. John Governale, Skagit Valley College

Page 10, #2--not necessarily so.

1. Whether or not these cases are morally right or wrong depends on the point of view from which the judgement is made

2. Yes--is it right or wrong to restrict the use of property--and on what basis?

3. It depends on the perspective of the person answering the question. It may be to some, and not to others.

4. On some grounds, yes.

5. Under certain circumstances, yes.

6. Not in my opinion.

7. Depends on criterion for right and wrong.

8. As is pointed out in text, laws may not be ethically sound.

9. Yes, moral issue. I think it's a good idea.

Instructor's comment: these answers meet the requirement of the course syllabus--they're sufficient to serve as notes for a recitation or discussion. Mr. Governale's actual answers were considerably more detailed--and in some cases, varied from the preparatory notes as a result of reflections between the time the notes were made and his actual recitation.

Note his answer of the chapter's lead question, "why is ethics necessary?"

Ethics is necessary because himan beings are often confronted by situations in which decisions as to right and wrong behavior must be made. Laws and religion fail to cover all areas and all specific situations. Laws must themselves be made with an eye to ethical considerations. No religion is universally accepted and no religion is understood by all people in the same way. Ethics should attempt to fill in these gaps.

INTRODUCTION TO ETHICS. Model Term Paper

The following term paper, *The Dilemma of Euthanasia*, by Nancy L. Bailey, a nursing student at Skagit Valley College, is an example of the standards expected for a term paper.

(1) It conforms to compositional requirments.

(2) Statements are documented by authoritative sources of data and respectable moral commentators who have credible knowledge of the topic.

(3) Several viewpoints are entertained critically.

(4

THE DILEMMA OF EUTHANASIA

By

Nancy L. Bailey

Introduction to Ethics
Philosophy 215
Skagit Valley College
June, 1976

Death seems to me one of the few evidences in nature of the operation of a creative intelligence exhibiting qualities which I recognize as mind stuff. To have blundered onto the form of energy called life showed a sort of malignant power. After having blundered on life, to have conceived of death was a real stroke of genius.

Dr. Logan Clendenning

OUTLINE

Thesis: Assuming the ultimate value of human life, each individual has a right to death with dignity.

I. The Dilemma of Euthanasia
  A. Definitions
  B. History
  C. Cause and Effect

II. Manifestations
  A. Death with Dignity
  B. The Individual and His Rights

III. Attitudes on Euthanasia
  A. Among the Medical Profession
  B. Among Religious Groups
  C. Legal Opinion

IV. Arguments
  A. Pro-euthanasia
  B. Anti-euthanasia

V. Evaluations
  A. The Future
  B. Solutions and Alternatives

INTRODUCTION

Medical technology has advanced this century at a fascinating pace. Smallpox and polio have been nearly eradicated. Anesthesia has been developed. Vaccinations are available for measles, diptheria and tetanus. Machines have been developed to aid in diagnosis, such as the Swans-Ganz catheter, and to aid in resuscitation and maintenance of life. The development of antibiotics and insulin has prolonged many lives which would otherwise have been lost. Technology has advanced to the point where we are now faced with a dilemma as to how long life should be prolonged.

We are now faced with the questions which concern the qulity of life rather than the quantity. Having given ourselves the power to give and take away life, we are now faced with the awesomeness of this responsibility.

Advanced technology and social pressures have also guided us into depersonalization of the individual. Especially in a hospital situation, the individual feels he has lost hiw control of the situation, has lost his sense of identity. Too often the mere term "patient" places the individual in a category. "The patient with C.A." "The lung in 23" For this reason, I have endeavored to use the word person whenever possible. The individual facing death is not merely a patient, he is a person, who has lived and laughed, loved and cried.

I have attempted to deal with a rather broad subject in a relatively short paper. Therefore, coverage is necessarily brief and surface. Each of the points covered (religion, medicine, history,) could be developed in itself. I have attempted to give a broad view of the subject and a survey of feelings on both sides of the question. In conclusion, I hoped to give an evaluation of an alternative which I feel is superior to an over ll endorsement of the need for legalized euthanasia.

THE DILEMMA OF EUTHANASIA

Euthanasia is a word derived from the Greek meaning "happy death".[1] The Oxford English Dictionary (1971) defines it as "the action of inducing a quiet and easy death". Webster's Third, New International Dictionary (1967) defines euthanasia as the "act or practice of painlessly putting to death persons suffering from an incurable condition or disease".[2] Definitions do not, however, define the complexity and enormity of the dilemma of euthanasia.

There are several different types of euthanasia, also called by some "mercy killing" and by others "murder". Active euthanasia is the process whereby life is ended by an overt action, such as the injection of a drug or bolus of air known to be lethal. Passive euthanasia is the act of omission, requiring no more than the refusal to use "extraordinary" means to prolong life. Not giving intravenous feedings, antibiotics, or omitting surgery are forms of passive euthanasia.[3]

Two more divisions are recognized: voluntary and involuntary euthanasia. Voluntary euthanasia expresses the following of the wishes of a coherent, alert and oriented person who has made known his desire to end his life for reasons of pain (physical and/or mental), and who will proceed to carry out this wish himself (suicide) or request that it be carried out by another when he is physically unable to perform the act. Involuntary euthanasia occurs when the person is physically and mentally unable to make his wishes known. The person may be comatose and in a vegetative state, with only biological functioning evident. This would also apply in the case of a grossly deformed newborn. In this case the decision would be made that a quality life no longer existed and action (passive or active) would be made to end that life.

Those favoring voluntary euthanasia adopt a personalistic approach, dealing with individuals' rights to control their destiny. Those favoring involuntary euthanasia adopt an approach partly personalistic and partly eugenic when dealing with those born as monstrosities at birth and mental defectives. Those endorsing euthanasia for all who are a burden to society endorse a wholly eugenic approach.[4]

The issue is indeed a complex one. Many questions require answering, require careful scrutiny and study. The very question of "mercy" is arguable, as degrees of suffering would need to be assessed and evaluated. At what point does death occur? The Ad Hoc Committee of the Harvard Medical School attempted to develop some criteria for definition of death in 1968. These are: 1) unreceptivity and unresponsiveness, 2) no movements or breathing after one hour's observation with the respirator off for three minute periods after the person had been on room air for ten minutes and his oxygen level was determined to be within normal limits, 3) absence of all reflexes, 4) a flat electroencephalogram (EEG) shown in a ten minute recording repeated within twenty-four hours, showing no response to pinching or noise and with the machine at full amplitude for 5-100 seconds.[5] However, even these points are arguable. The flat EEG is not a positive clue as there have been cases where th EEG was flat for several hours and the person recovered. Cases have been known of flat EEGs where breathing has continued for up to six hours. Decreased temperature and other factors can alter the EEG reading.[6]

The dilemma of euthanasia is not a new one. Among primitive peoples the practice of euthanasia existed, although the methods were not often painless. Plutarch mentions infanticide as a common custom in Sparta on children "ill-suited from birth for health and vigor." Aristotle endorses this practice in his Politics. In The Republic, Plato favors suicide as a remedy for unbearable pain. Voluntary euthanasia, especially for the aged and infirm, was morally sanctioned by Pythagoras, Epictetus, Seneca, Cicero and Pliny the Younger. In India it was once customary to throw old people into the Ganges. In ancient Sardinia, old men were clubbed to death by their own sons. Judaism, Islam and Christianity have opposed euthanasia and suicide, declaring the family and life itself as sacred. St. Augustine's opinion was that since the Scriptures no where authorized man to destroy innocent human life, man may not authorize himself to do so. St. Thomas Aquinas felt euthanasia and suicide to be a usurpation of the Creator's power over life and death. Later a reconsideration of euthanasia became evident. Sir Francis Bacon in The New Atlantis endorsed voluntary euthanasia for the citizens of his utopia. David Hume and Immanuel Kant, later Western philosophers, endorsed euthanasia. Euthanasia was endorsed on a large scale in Nazi Germany as a means of getting rid of "undesirables" and providing a perfect race.[7]

Suicide was approved by certain societies. The Hindu suttee wife throws herself into her husband's funeral pyre. The Buddhist and Shinto approved their practice of hari-kari. Dueling was at one time a respected method of guarding one's honesty, at the cost of death. The Aztec Incas allowed suicide. Pythagoras, Plato and Aristotle held suicide as a crime against society by robbing society of a resource; however, all justified suicide in cases calling for merciful death. The Stoics generally approved of the practice.[8]

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The Euthanasia Society of America was established in 1938, expressing publis support for legalizing euthanasia. They have drafted proposals for legalization of euthanasia with direct provisions safeguarding against murder, fraud, and undue haste. So far, all efforts to legalize any form of euthanasia have failed.

Recently there has been what has been described as a "thanatology boom". There is an increased awareness of death in books, lectures, etc. E Fuller Torrey, M.D. of the Stanford University Medical Center writes:

> Since 1900 the average life expectancy has increased from 47 to 70 years. ... It has been estimated that one fourth of all human beings who have ever reached age 65 are alive today. Those over 65 are expected to increase from 18.5 million in 1966 to 24.5 million in 1980. (One out of every eight) If cancer and heart disease, the leading causes of death, can be brought under control we will have mastered the causes of nearly half our current deaths

Sir George Thomsen in The Foreseeable Future sees a future where all deaths will be by accident.[9]

Death has become unacceptable in our western society of "can do" accomplishment and progress. Sigmund Freud in Reflections on War and Death stated: "In the subconscious every one of us is convinced of his immortality."[10] Death is an insult. The Immortality Newsletter, published in California, states: "Death is an imposition on the human race and no longer acceptable."[11] Reinhold Niebuhr: "The ending of our life would not threaten us if we had not falsely made ourselves the center of life's meaning." Sidney Hook: "The romantic pessimism which mourns man's finitude is a vain lament that we are not gods."[12] Societies for crypnics (freezing newly dead bodies for restoration when a cure is found) are in operation.

Death has been given the attitude of punishment. This no doubt springs from the theory of man's banishment from Eden, condemned to become mortal. Immortality has always been a condition for perfection.[13] Christianity's insistence on an afterlife and Heaven is an attempt to deny our finiteness.

Sociological changes in the family structure and the way we view the ever increasing aged population has also had its effect. In the past man dealt with death in a different way. People died in their homes, in familiar surroundings with their loved ones near by, and when death came, it came. The dying ritual was played by the dying person himself. He received family and friends, bound old wounds, asked forgiveness of those he felt he had wronged, settled his affairs.[14] The later years of life were spent with family, living with children and approaching age and death with dignity. In 1958, 60.9% died at home; in 1975, nearly 80% died in institutions away from familiar things and people.[15] Increasing urbanization, the decreasing sense of family cohesiveness as a unit, increasing financial burdens, and a decreasing sense of obligation of the young to the old have left many to die alone and forgotten. The former sense of meaningful humanity at the end of life has given way to avoidance, isolation and machines.

Technology has advanced to the point where man has put himself in a dilemma. Machines are available to keep the heart beating, to keep the air exchanging in the lungs, intravenous feedings keep the body cells nourished, and we can end up with a person who is present in body only; a lifeless shell mechanically functioning. Daniel C. Maguire has stated the problem this way:

> Man is the only animal who know he is going to die and who who also know he can bring about his own death. Only man can be troubled, like Hamlet, about the relative advantages of death over continued living. Before the prospect of death man is, in the most poignant sense of Sartre's phrase, "condemned to freedom". He may allocate his own death or passively await its arrival. He may have death by chance of death by choice. He may also, in a reflective way, allocate death for others when he judges that certain values outweigh the need or right to remain alive. Indeed, history shows that men have chosen death for other men with a rather formidable liberality. Men have also chosen to bring their own lives to a voluntary close. But it is no gently irony that humans have traditionally been much quicker to justify the killing of others than the killing of self. At any rate the problem of willful death-dealing has taken on new urgency because of revolutionary developments in medical science, the laggardly state of the law and important shifts in moral outlook.[16]

Let us look at what happens to a person when he becomes a patient. Before admission you are directed by strangers in different uniforms from different departments through a series of tests, questions and forms. You are led to a room and your family is told to wait elsewhere. Once in the room, you are told to strip, given a gown to put on which is open in the back and barely covers your genitals, shown a bed, then asked more questions and instructed to sign more forms. Some of the questions you will be asked will consider your family history, your social history, who does the cooking, how much and how often you drink, and "How's Your Love Life?" Depending on the degree of your illness you will be subjected to various tubes put in assorted orifices, anonymous pills and liquids thrust down your throat, you will be turned, pushed, lifted and pulled. You will be told when to sleep, and when to wake, whether or not you are allowed out of that bed and and for what distance and length of time, what and when to eat, how much water to drink, and when you may drink nothing at all. You may be given laxatives when you need none, and taken for tests with names and purposes you do not understand. When the tests are done the results may be kept a secret from you for several days, or you may never be told the results at all. Modesty is a time consuming burden for the staff, and it is far easier to lift and turn with the sheets off. If you ask they may remember to pull the curtains when putting you on the bedpan, and don't forget to tell them to move the table with your water and glasses and the call light where you can reach them. You will be called either by your first name, or perhaps "honey" or "Grandpa". Of course, it is all for your own good, and "they" all know what is best. Don't make trouble by asking what that pill is, or if the operation is really necessary, because that is for them to know. It is for them to know your diagnosis and prognosis, and how much you should see your family. No children under sixteen, two visitors per room, visiting hours three hours a day. Grandma is dying, no I don't think little Billy should see her.

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Of course it isn't so totally cold and unfriendly, sometimes things are explained before they're done to you, and tests and tubes are necessary for recovery. The point is that the individual person becomes a "patient", the man in 21B. He loses control over matters which affect the most personal thing there is, his own body and his won life. Elisabeth Kubler-Ross points out in her book On Death and Dying: 'When a person is severely ill, he is often treated like a person with no right to an opinion."[17]

To attempt to counteract and protect the individual from these dehumanizing forces the Patient's Bill of Rights was drawn up. Briefly it states the patient has a right to the following:

1)to considerate and respectful care
2)to information concerning his diagnosis, prognosis and treatment
3)to informed consent
4)to refuse treatment
5)to privacy
6)to confidentiality
7)to referral
8)to know the relationships of his hospital to other agencies
9)to know of research and refuse to participate
10)to continuity of care
11)to examination and explanation of his bill
12)to know hospital rules and regulations and how they affect him[18]

When approaching death in a hospital, the rights of the individual become more endangered. Restrictions are often placed on family. Once the patient loses consciousness, decision for the amount and type of life-sustaining efforts often rest with the doctors. Tubes are placed in veins, in rectums, down the nose and throat, in the bladder. The person may be hooked up to machines that tell his temperature, regulate his nutrition, blood pressure and heartbeat.

When suffering becomes acute and constant in the final stages of life, when there is no hope for cure or recovery to a meaningful life, when so little is left of life that there is a uuestion as to whether life indeed exists, who has the right to release the person to die peacefully, without machines and tubes? Who has the right to end this individual's suffering? What criteria can be accepted to define the quality of life acceptable to warrant its continuation?

Robert Kavanaugh, M.A. PhD, expressed the isolation of the dying individual: "At birth as at death, man is alone. At birth, our aloneness can only be felt in primitive feelings, while at death, our early feelings are resurrected and we know our isolation."[19] Is our obligation to help the dying person face his death more peacefully by allowing him full knowledge and full support? Can we help him work through his fears to the personal meaning of death for him? Can we accept his will when he has chosen death over a life which he considers meaningless and unbearable beyond his endurance?

A Living Will has been drawn up and made available by the Euthanasia Education Council in New York. Although it holds no legal force, the hope of the gorup and those who support the Living Will is that it will hold moral force. In part it reads as follows: "Death is as much a reality as birth, growth, maturity and old age ... If the time comes when I can no longer take part in decisions for my own future, let this statement stand as an expression of my wishes, while I am still of sound mind." It then goes on to the effect that the person wishes to be allowed to die and ends, "I hope you who care for me will fell morally bound to follow its mandate."[20]

Melvin J. Krant, M.D., in _Dying and Dignity: The Meaning of a Personal Death_, expresses the need for facing the dilemma of death and dying:

> The essential point ... is that modern man is responsible for the meaning of his individual life. ... To confront fears of death is to have an opportunity of growth to new maturity in dealing with those who are now dying, and to prepare for ourselves and for those to whom we are responsible, a better facing of life and death. Since we do not enter into communal patterns of death, we are faced with what we do about our individual deaths. Either we prepare ourselves to be in control of our personal deaths, or we abnegate that control to another who will have us die by someone else's prescriptions. If we are not prepared to think out clearly the personal meaning of our deaths, we become the 'victims' of someone else's meaning for our deaths.[21]

Medical opinion on euthanasia varies. Doctors are faced with a contradiction in the Hippocratic oath. The oath promises both to relieve suffering and to prolong life.[22] Of course, by prolonging a life that is racked with pain and for which death without relief from that pain is the inevitable end, one cannot relieve suffering. Many doctors favor passive euthanasia, following the principle of relieving suffering. On a terminally ill person with, say, advanced chronic obstructibe pulmonary disease or metastatic cancer, resuscitative efforts will be withheld when death claims the body and spirit. The order is written or verbally understood: "No Code". Comfort is provided for the patient and extraordinary means are withheld. A 1969 poll of the Association of American Physicians found 87% approved of passive euthanasia, and 80% admitted having practiced it.[23] In another survey of Chicago onternists, of the 156 who responded, 61% admitted to practicing passive euthanasia, Dr. Walter W. Sackett, a Miami general practitioner, estimates that the number of physicians practicing passive euthanasia is 75%. The choice of lengthening or shortening life, especially in our modern technological age, is unavoidable for doctors. It is a dilemma that must be faced. Physicians must choose between treatments providing less mental and physical stress and a shorter life for the terminal patient, or one prolonging life at the cost of much suffering.[24]

The problem may be dealt with by an approach to it as a matter of 20th century existentialist philosophy: as a question as to the rightness of suicide. Justification for the doctor then depends on what his patient may ethically do and therefore what his doctor may ethically assist him to do. This affects the doctor's role in actively hastening death or ceasing efforts to prolong life. The applications growing out of a "double effect principle" originally developed by medieval Catholic theologians: "that an action that has the primary effect of relieving suffering may be ethically justified, even though the same action has a secondary effect of possibly causing death."[25]

In Zurich, Switzerland on January 15, 1975 Dr. Haemmerli was accused and arrested for starving his patients to death. The charge was based on belief that Haemmerli had not been doing all he could to keep some patients alive by providing gastric feedings through a naso-gastric tube. He had given intravenous fluids to maintain electrolyte balance and hydration but had rejected other extraordinary means for keeping those with irreversible brain damage alive. The arrest and publicity were palitically motivated , but Dr. Haemmerli became active as a result in openly discussing his feelings about euthanasia and the prolonging of life at the expense of suffering. The type of patient to which he applied this principle of omission were not those who were merely senile, not those with a single infirmity making them unable to care for themselves, but on those with irreversible brain damage, those whose brains have died but who have preserved spontaneous respirations. The feedings and drugs that keep these people alive are, in his opinion, just as artificial a means of supporting life as is a respirator. He calls for an adequate observation period and that "irreversible loss of brain function be accepted as the definition of human, as opposed to biological death."[26]

The American Medical Association officially condemns mercy killing and opposes legislative efforts to define the moment of death. They have, however, adopted a "death with dignity" resolution stating: "The cessation of the employment of extraordinary means of prolonging the life of the body when there is irrefutable evidence the biological death is imminent is the decision of the patient and/or his immediate family."[27]

Statistics also indicate that although physicians are reluctant to support active euthanasia, in a poll reported by Medical Opinion in May of 1974, 79% expressed some belief in the patient's right to have a say about his own death.[28] According to polls doctors are reluctant to treat salvageable or unsalvageable patients who are severely brain damaged. More are willing to withhold treatment or inject a drug only after brain death has been established. 42% are reported as willing to increase dosages of pain reliever to the extent of running a risk of respiratory arrest in terminally ill patients.[29]

Laymen and physicians make a distinction between "terminal" patients not always obvious to the laymen. The physician differentiates between those patients who can be maintained over a considerable period of time regardless of the level of physical discomfort or mental deficit and those patients whose condition is clearly terinal.[30]

Since no laws today clearly define the physician's rold in euthanasia the decision lies quietly in the hands and conscience of the individual doctor. The recent Quinlan case resolved little. Considerations were not made on the basis of the level of suffering, physical deterioration, prospects of recovery, Karen's own values and aspirations. Deciding it was a medical decision, the court did not set any standards whereby the physician should make a judgment of death and thereby be protected from accusations and prosecutions of murder.[31] However, the dilemma remains unavoidable. When "No Code" orders are written and feedings withheld, it is then the nurses who deal directly and daily with the patient. They sometimes find the physician defensive and non-responsive when it comes to dealing with the dying person and his family.

Nursing magazine has undertaken to explore some nurses' feelings and opinions on death and dying and on the matter of euthanasia. In a survey reported in October, 1975, 73% of those polled favored voluntary passive euthanasia, 23% had mixed feelings, slightly in favor of this and only 1% were against it. In the matter of voluntary active euthanasia, findings were different: 17% in favor, 31% with mixed feelings, slightly in favor, and 36% against voluntary active euthanasia. In the matter of allowing deformed newborns to die, 42% favored this action, 39% had mixed feelings but were slightly in favor. When asked if any had ever knowingly helped hasten death, 21% responded in the affirmative.

Comments were solicited also. These are far more revealing of the depth of feelings experienced by nurses who face the subject of death daily. One nurse advocates caring for defective infants with irreversible terminal conditions and deformities as one would at home: "Keep him warm, dry, and fed cuddled and loved—let Nature do her will without the use of fancy respirators and other apparatus." Another defines: "Life sustaining: food, oxygen, general bodily nursing care. Extraordinary: ivs, resuscitation, blood transfusions, respirators." Here are some other comments: "Death is the blessing and not what we do to our patients." "We saved him, if you can call it that. ... What it amounts to is an ego trip for us."[32]

Polls of both doctors and nurses showed a significant variance of opinion and attitude according to their religious background. The more religious, the more comfortable he is with death, yet the more likely he is to oppose taking away life in others (actively or passively) or himself.[33]

Judaism and Mohammedanism have opposed euthanasia. Christianity has opposed euthanasia. Early Christian patristic writers allowed for euthanasia in cases of martyrdom, to avoid apostasy, or to retain virginity. St. Jerome authorized it only in defense of chastity. St. Augustine, under no circumstances. St. Thomas Aquinas wrote: "Suicide is the most fatal of sins, because it cannot be repented of."

Christian burial was denied to suicides as early as A.D. 563, and is still refused by Catholics. Protestantism does not outlaw euthanasia unanimously. The 1951 Presbyterian General Assembly ruled euthanasia contradictory to the Sixth Commandment. Thomas More, whose utopia included euthanasia, did not outlaw it in all cases. Francis Bacon in his New Atlantis called for a "fair and easy passage". John Donne in Biathanatos said it was "not so natural a sin, that it may never be otherwise." Crossroads burial for suicides was not abolished till George IV in the 17th century. Brittany had a rite called The Holy Stone wherein after last rites were administered to the petitioner for euthanasia the oldest living relative dropped a large stone on the petitioner's head. English law called for confiscation of all property of a suicide by the state, and the suicide was also judged insane.[34]

The value of suffering and the absolute dominion of God are the basis of religious aversion to euthanasia and suicide. The Roman Catholic position is that man is merely custodian, steward of his own body, and has no prerogative to cause life to end. Christianity does not accept life as meaningless and valueless but sees a meaningfulness in suffering as purification. The position is that "God is the supreme master of life and death and that no human being is allowed to usurp His dominion so deliberately to put an end to life, either his own or anyone else's without authorization ... and the only authorization as the Church recognizes are a nation engaged in war, execution of criminals by a government, killing in self-defense ... The church has never allowed and never will allow the killing of individuals on the grounds of private expedience; for instance ... putting an end to prolonged suffering or hopeless sickness ..."[35]

St. Augustine expressed the value of suffering: "We are forbidden it (euthanasia) in the law 'Thou shalt not kill ...' How much more should Christians, that adore the true God, and aim wholly at the eternal dwellings, restrain themselves from this foul wickedness, whenever it pleaseth God to expose them for a time to taste of temporal extremities, either for their trial, or for correction sake ..." [36]

The argument is made counter to the idea of God's sovereignity. For if God held life to be sacred, why does He not interfere when illness and war bring suffering? If He does nothing, His sovereignity must be limited, or perhaps He wants us to act. Otherwise His power may be assumed to be limited, or He does not care. Or does the justice of God come only after death? [37]

Passive euthanasia, voluntary and involuntary, has been, in principle and in fact, acceptable to Catholic moral theologians for some time. It even received the endorsement of Pope Pius xii in 1957 in an address to the International Congress of Anesthesiologists. Extraordinary means do not require to be used.

There is some opposition even within Christianity to the view that suffering is meaningful and valuable to the soul. Princeton ethicist Paul Ramsey sees death as the enemy, bringing a "shattering separation of soul and body. Christians thus properly dread death, and in their care for the sick wisely laid the foundations of Western medeicine." [38] Some point out that Jesus set his face toward Jerusalem, fully knowing that death awaited him there. The Scriptures state "Greater love hath no man than this, that he lay down his life for his friends." They point out Pauline longings to be rid of this body. The question being asked is "Is man responsible for himself or is it a 'sin to believe that we are in charge and determine our fate and the fate of the world.'"? [39]

Non-theologians are not bound by beliefs in God's supremacy over individual life and are more concerned with suffering as degrading rather than bringing rare moral insight. The Deist or atheist feels "personal suffering in no way serves the interests of God and common sense demands it be minimized, even at the cost of one's own life."[40]

United States law by virtue of its jury system has been lenient toward "mercy killers" and is historically sympathetic. "Death with dignity" legislation is proposed in 15 states, 11 of which call for passive euthanasia. "These bills would provide a legally binding way for individuals to declare their not to be kept alive if there is no chance they will recover from an illness or injury that has destroyed brain function."[41] In the United States now, however, there are no laws protecting euthanasia, and a mercy killer can be charged with first or second degree murder. The question of "malice aforethought" and the intent of causing pain or release is still being debated and has not been legally resolved.

In several European countries, reform movements are aimed at shifting the central orientation of criminal law away from the type of crime committed towards emphasis on the type of actor or the personality of the criminal. The motive becomes the element that mainly determines classification of his crime. In Switzerland and West Germany, mercy killers are neither charged nor punished as murderers. The Norweigan penal code of 1902 treats mercy killing as a special crime, and leaves punishment to the discretion of the judge. Special provisions on euthanasia appear in the criminal codes of the Soviet Union and Poland: homicide motivated by compassion and the victim's request is subject to a modified penalty. Only the penal code of Uruguay of 1933 specifically grants the mercy killer total freedom from criminal charges.[42]

A Gallup poll asked the question "when a person has a disease that cannot be cured, do you think that doctors should be allowed by law to end the patient's life by some painless means if the patient and his family request it?" In 1950, 36% responded affirmatively; in 1973, the percentage increased to 53%, and for those under thirty 67% said yes.[43]

Currently four ways of ending life are legal: abortion, capital punishment, war and suicide. The latter merely from the difficulty in prosecution of the offender. Daniel C. Maguire feels "we have overestimated our moral right to kill in a military situation and underestimated it in some medical and private situations."[44] Joseph Fletcher, professor of medicine and ethics at the University of Virginia College of Medicine, states: 'We are, by some strange habit of mind and heart, willing to impose death but unwilling to permit it. We will justify humanly contrived death when it violates the human integrity of its victims, but we condemn it when it is an intelligent voluntary decision. If death is not inevitable anyway, not desired by the subject, and not merciful, it is righteous! If it is happening anyway and is freely embraced and merciful, then it is wrong!"[45]

How much suffering should an individual be required to endure before being allowed to die? How much emotional and financial burden can we expect of the family, when there is no assurance that life even exists at all? Do we offer greater respect for an individual by keeping him alive with machines and denying him access to escape from his pain, allowing death to come quietly and painlessly?

Numerous cases are cited. There is the hypothetical case of "Missy" presented by Dr. Warren Reich, senior research associate at

Kennedy Center of Bioethics at Georgetown University at a meeting of the International Congress of Learned Societies in the Field of Religion in September of 1972. Missy was born with spina bifida with a meningomyelocele of the spine, with no reflex control, kidney failure, meningitis, club feet, hydrocephalus, retardation, no bowel or bladder control and brittle bones. Until ten years ago, 80% of children born like Missy died. Now 75% live. What extent of life-preserving efforts should be made for her?

Three approaches could be chosen: 1) a passive approach opting for a long but not very serene life, 2) keep her alive with modern medical technology hoping for advances in the treatment and cure of such defects, and allowing medical science to learn from her 3) drugs could be given to comfort her and to weaken her ability to fight off the inevitable death she faces.[46]

Passive euthanasia is favored by far more groups than the active form. But is it truly more moral to stand by and do nothing while suffering increases for the family and for the individual? Is it ever ethical to end a life? Is the sin of omission here more critical than the sin of commission? Fletcher feels those drawing the line between passive and active euthanasia deceive themselves, that both are ethically the same.[47]

When we speak of euthanasia, or providing the "good death" for what groups of people are we offering salvation? Joseph Fletcher asks for the evaluation of the qualities of life that are the marks of a personal being for the assessment of quality of life meriting continuation. These qualities are minimal intelligence (an IQ not below 40), self-awareness, self-control, a sense of time, of futurity, of the past, concern for others, ability to communicate with others, control of existence, curiosity, changeability, and creativity, a balance of rationality and feeling, distinctiveness and neocortical functioning.[48]

Daniel Maguire suggests active involuntary euthanasia for infants whose life functions at biological and physical levels, but not in any kind of spiritual, psychological or relational manner.[49] Richard McCormick, S.J., suggests euthanasia for those in whom the "very possibility of growth in love of God and neighbor and the like would be impossible".[50] Paul Ramsey, eminent Christian theologian, feels "There is a moral imperative to care for the dying and never to hasten the dying process of those who are within our love and care" but "those patients who are so far beyond our love and care that it is entirely indifferent to the patient whether his dying is accomplished by an IV bubble of air or by the withdrawal of useless ordinary remedies such as nourishment" are subjects for euthanasia.[51] Lord Moynihan in 1936 called for "legal recognition for the principle that in cases of advanced and inevitable fatal disease, attended by agony which reaches or oversteps, the boundaries of human endurance, the sufferer, after legal inquiry and after due observation of all safeguards, shall have the right to demand and be entitled to release."[52]

Millard S. Everett in Ideals of Life apposes admitting defective dhildren to society "who would be certain to suffer any social handicap (emphasis mine) for example, any physical or mental defect that would prevent marriage or would make others tolerate his company only from a sense of mercy. ... Life in early infancy is very close to non-existence, and admitting a child into our society is almost like admitting one from potential to actual existence, and viewed in this way only normal life should be accepted."[53] Of course, here we have wholly eugenic approach which can run a shiver of fear down our spine. Who will be the judges of the normal?

Several writers on the subject of euthanasia stress quality of life. They cite the neglect and loneliness and meaninglessness life led by many elderly in nursing homes and low-rent apartments. The suggestion is not too subtly underlying that rather than have these old people live such depressing lives, we could hasten them toward a painless death.

Many good cases for euthanasia have been made. In situations where the question of whether or not life exists, the consideration becomes a valid one. Alterkruse expresses this:

> It would seem that to force continued use of the respirator is to make a mockery of the sacredness of life. The art of medicine has long been dedicated to the frustration of natural forces—but there must also be a time to submit when the struggle has lost its human meaning. To maintain a grotesque remnant of human life by artificial means is as clear a violation of natural law as any test tube baby could be. But one must not lose sight of the awesomeness of declaring a life ... to be a life that is not worth living."[53]

In cases of grossly deformed infants, where death is imminent, cases of advanced terminal illnesses such as cancer, where pain is unbearable, cases where cortical death has occurred and all that is left functioning is the mechanical processes of breathing and heartbeat, merit consideration in the question of active and passive euthanasia. Is forcing life-sustaining treatment the answer?

The rights of the individual again deserve consideration. When a person has considered death, and has come to the conclusion as to how he wishes to face it, and in what atmosphere, what rights do we have to to ignore his wishes?

Russell fives four justifications for euthanasia: 1) Compassion and common sense 2) the right to die with dignity 3) the convictions of numerous highly responsible theologians, ethicists, physicians, and others and 4) what is morally right should be made legally permissible.[54]

British attorney Mary Barrington states: "Death taken in one's own time and with a sense of purpose, may in fact be far more bearable than the process of waiting to be arbitrarily extinguished. A patient near the end of his life, for instance, who arranges his death so as to permit immediate transfer of a vital organ to a young person, might well feel that he was converting death into a creative act."[55]

Other policies for euthanasia are proposed: 1) Making dying gentle and easy (elimination of painful, degrading treatments, availability of pain medications, etc.) 2) the terminally ill must have their ordeal moderated (not forcing them to experience every torture of the disease to the last breath 3) laisser-faire (non-interference with nature's processes 4) purposely terminating life when incurable and agonizing disease is present and such termination is desired.[56]

Proposing the legalization and acceptance of euthanasia on a wide scale is, however, an awesome consideration. Abuses of these policies would have to be bost closely guarded. We must not take human life and human potential too lightly. We must not be too quick to condemn those "undesirables" or those adjudged to have no value in life to certain death. Patients suffering from illnesses deemed irreversible, comatose patients thought to be percieving nothing, have been know to recover. "The line between freedom and compulsion is a perilously thin one, and what is sown in compassion and sympathy can bear the fruit of brutality and inhumanity."[57]

The idea that death can be made as natural as birth and a beautiful experience for all by means of euthanasia is an over-romanticism of the subject with which we are dealing. Rather than death with dignity, death remains the ultimate indignity . We must not forget to look at the value of human life, the finality of death, the psychological effects this will have on patients, families, on the morale of the nation.[58]

Daniel Maguire cautions against too ready and broad acceptance of euthanasia as a way of death: "The human spirit can create and transform and because of this, it should be slow, very slow, to admit despair. Man is a self-transcending animal and he has a native ability to transcend even the forces that move him toward suicide. The suicidal mood, of course, does not give ready entrance to alternatives ... it is the survivors who are to be morally indicted, not the victim who seizes the only remaining relief."[59] Hope and love are essential ingredients of life, and we must guard against casting these aside too lightly.

Although Kohl argues the basic principle that life is sacred, the "sentence-types" he cites give cause for reflection:

1) One ought never to kill an innocent human being because in some religious or protoreligious sense life is sacred

2) ... because such an action is unjust

3) ...because such an action may (or must) lead to undesirable consequences

4) the sentence 'one ought never to kill an innocent human being' expresses an ultimate moral principle

5)... because such an act would be breaking some code of law

6) one ought not to commit an act of euthanasia because such an act would be illegal

7) ... because it is unjust in the sense of punishing someone when no punishment is due

8)... because, although it is merciful, merciful acts are somehow unjust

9) ... because it may lead to undesirable consequences

10) one ought never to make euthanasia permissible, because there is evidence that people who ought not to die will die, and that is unfair

11) one ought never to kill an innocent human being because such an action must lead to undesirable consequences

12) the sentence 'one ought not to kill an innocent human being' expresses a supreme (ultimate) moral principle, a principle that is the final arbiter

13) the sentence 'one ought not to kill an innocent human being' expresses an ultimate moral principle, a principle that cannot be reduced to, or justified by, an appeal to other rules or principles.[60]

What Kohl argues is that these principles which are so readily accepted on the surface, can be shown to be not so hard and fast as rules. The truth of this applies to the arguments for euthanasia. A surface examination, the use of romantic slogans ("we allow war, but not mercy"), the use of appeal to emotion by stories of longsuffering or deformity will not suffice. A close and careful examination must be made, safeguard must be set, individual persoanl cases must be considered, and alternative examined.

Difficulties in legalization of euthanasia have already been encountered in Britain. The British plan included so many safeguards as to make the procedure for application cumbersome, cold-blooded and unrealistic. The procedure calls for a formal application to be submitted requiring two witnesses, to a euthanasia referee appointed by the government, accompanied by a medical certificate from the attending doctor and another independent doctor. Euthanasia is then administered in the presence of official witnesses.[61]

A bill proposed by the Euthanasia Society in New York specifies the applicant be over 21, sane, and petition the court with an affadavit from his doctor that he has a disease which is incurable. A committee of three is appointed by the court and upon a favorable report the court shall grant a euthanasia certificate. If still desired by the petitioner euthanasia may be administered by a doctor or any other person chosen by the patient or committee. The permit can be used only when and if desired.[62]

The case of mistaken diagnosis must also be considered. Physicians are not infallible, and such cases have occurred. Pro-euthanasia forces would argue that we have to adopt a bottom line of trust in dealing with the medical profession, but the severity of the issue demands consideration of this factor.

The possibility also exists of a cure being found within the time span of a person's life expectancy. This is indeed a slim chance, as medical discoveries often require years of testing before being made known and available to the public; however it is a factor to be considered. Physicians do know what research is going on and how near a breakthrough may be. The consideration can also be made that the disease may have done such extensive and irreversible damage to the body that a "cure" would not be able to reverse the damage already done.

Difficulty could lie in establishing true consent when a person is suffering from extreme pain. Persons in this condition often experience alternating moods, if not mental confusion, and judgment is impaired. What is unbearable for the person one day may be bearable the next. Remissions do occur, during which time the patient could choose more judiciously.

The struggle against death and for life strengthens the person's will to recover and resists illness. With euthanasia would the element of hope be abandoned too quickly? Would confidence in physicians be lost if it were understood that euthanasia was the alternative available?

The family often suffers along with the individual in a long and debilitating illness. Whose needs would be served by euthanasia? Would the possibility not exist of easing suffering for the family at the expense of one's life? What would be the emotional and psychological effects on the family after such a decision were reached? The danger of self-deception is apparent here.

Here another question is raised, in cases such as the Quinlan case: that of financial burden. Since the family has requested that treatment be discontinued and the courts and the hospital have denied that request, who is morally responsible to pick up the tab on the hundreds of dollars per day that that treatment is costing?

Euthanasia could be a confession of despair in the medical profession, a denial of hope against further progress against incurable diseases. Would research halt as a result of euthanasia? Providing an easy death would be doubtful to erase our horror at the loss of friends and relatives, at the loss of honored members of society, at the waste of mankind. Man will no doubt always strive to reduce suffering and toward his unattainable goal of immortality.

Elderly are becoming increasing burdens on society with the increase in their population due to medical advances. Social changes have changed attitudes in the family unit, and the elderly are no longer cared for in the home, but are sent away to rest homes. Visits from family in some cases are at best infrequent. Level of care is poor, and life becomes mundane and meaningless for many residents. Is euthanasia a solution to the bedridden and senile residents of these homes? Certainly this is rejected. But what of the effect of these pressures on the elderly? Often the "golden years" are reached with little in the way of useful occupation, funds, interests to make life meaningful. Will legallized euthanasia make this option attractive to the elderly?

Will euthanasia make suicide a more attractive option? "The person inclined to suicide suffers from vision dimmed by pain. When we are in pain, our perception of other realities is minimal. We notice little of what is going on around us. Partial vision leads to bad moral decisions. The fruitful lives of many persons who gave life another chance or who attempted suicide and failed and later rejoiced in their failure indicate that the suicidal decision is, by its nature, not bathed in clear light."[63]

The argument is made that euthanasia would weaken our moral fiber, tending to minimize the importance of human life. Having granted death by choice would we then have mimimized the moral fabric that holds human life sacred? Charlotte Perkins Gilman, who chose suicide over a slow and horrible death, stated in her closing notes: "The time is approaching when we shall consider it abhorrent to our civilization to allow a human being to be in prolonged agony which we should mercifully end in any other creature."[64] Pain and suffering, tubes and machines are also demoralizing.

Were euthanasia to become a legal reality, safeguards would have

have to be provided and tightly woven to protect against abuses and foul play. For this reason alone, the question must be approached with trepidation, and with careful inquiry. We must be sure that the question of an individual's life is not being given over to a board or government appointed bureau. Euthanasia should remain a private decision, and all care be taken so it is not administered for the convenience and expediency of others. As human beings we have failings and prejudices which impair moral judgment. The high moral quality of all (in and out of power) cannot be guaranteed. Once instituted, precautions would be required to prevent the widening of euthanasia to include non-fatal illnesses.

Anti-euthanasia forces argue that most deaths today are peaceful with modern pain relieving drugs. It is true that modern drugs have relieved a great deal of suffering for mankind. However, with most narcotic drugs strong enough to relieve the pain of the terminal stages of illness, a paradox occurs. The effect of the same dosage decreases after the drug is given over a prolonged period of time. Therefore the accepted practice is to give the minimal dosage, even if full relief is not given, so larger dosages are available to do some good later on. When maximum dosages are given and no relief is obtained, the decision has to be made as to whether to give such large dosages of pain-reliever as to endanger reppiratory function, and we are back to the dilemma of euthanasia.

Religious opposition to euthanasia has been briefly covered. The theory first of all that there is a God and that His plan is to elevate man by having him suffer deserves some thought and examination. If it is interference for man to end suffering, is it not greater interference to prevent death and prolong suffering? Anesthetics for childbirth were originally apposed on the basis that God had intended for women to suffer in childbirth. The Bible is laden with accounts of battle and capital punishment in the name of the Lord. There was no condemnation of Abimlech, who chose to die, or of his faithful sword-bearer, who carried out his wish for him (Judges 9:54).[65] The Bible also states "Blessed are the merciful". Is man indeed only an inhabitant, a steward, of his boddy, having no rights to determine his fate? "The dominant Judeo-Christian view is that, ultimately, it is God, not man, who has the prerogative of the disposal of human life. Yet ... the hallmark of humanity is freedom and that the glory of being human is precisely that we can transcend the limits of our nature."[66]

There is clearly a need for more discussion and definition before proceeding with widespread legalization of euthanasia. Increased education on the subject of death and dying would not only lead us to a more intelligent and moral choice on the subject of euthanasia, but would aid us to help the dying, and ourselves, to face death and dying more peacefully and with less fear and anguish. The request for death doesn't mean a terminally ill person is truly at peace and ready to die. We must encourage people to face the process of dying with the dying rather than pushing the matter into the hands of medical personnel. We must guard against hastening the elderly to their deaths by the subtle coercion of a society which ranks the care of the aged and ill as one of its most onerous burdens.[67] We must maintain an awareness of the difference between hard aases such as the Quinlan case and hastening the death of the elderly.

In the Van Dusen case, where a respected former president of the Union Theological Seminary committed suicide with his wife after long struggles with multiple strokes and painful illnesses, a situation ethics is said to exist. "While some situations seemed to justify such an act ... a general principle could not be laid down. Each case would have to be considered on its own merits." The questions still remain as to how sick or disabled one must be for suicide to be acceptable in God's sight. What is one's responsibility to survivors as well as to oneself? Are there other circumstances that might warrant similar behavior? Say by a family on the brink of starvation?[68]

We now face realization of the ever-increasing fight of the individual to maintain and exercise his rights over matters affecting his life and death, his mind and body. We face the realities of the isolation and loss of control suffered by the aged and dying, the relentless pressure of modern medicine, the patterns of abandonment, deception and conspiratorial silence at a time when trust, openness and communication are crucial.[69] Dr. Leon Kass, physician and molecular biologist, working in bio-medical ethics states: "Dignity will reign only if we can push back officious doctors, machinery, and hospital administrators. ... A death with dignity may turn out to be something rare and uncommon, like a life with dignity."[70]

Death is a process, not merely an event, and we must seek to remedy the ills of the process rather than the event. We find ourselves at best uncomfortable and inadequate with the dying. Rather than pushing them off into a private room where they won't be so obvious, and not bothering our conscience, we will have to deal with the problem and try to help them face death and dying with more peace and more dignity.

We need to allow our dying to know what the future holds for them. An individual has a right to know what is going on in his body and what the future holds for his life. We need to allow individuals to work through the stages of denial, anger and grief, so they will have the opportunity to come to an acceptance of their death. When a person is able to accept his death and let go of worldly material things, he can grow to explore and discover himself, and to die in peace.[71]

Energies which were directed to curing the patient and treating the disease should be abandoned when the disease has become terminal and these energies directed toward more human care in order to make that person's life as comfortable as possible while helping him to fear death less. Deception and urging the patient to fight, meaningless deceits such as "you'll feel better tomorrow", only breed distrust and resentment.

Instead open and mutual support can be given. Hospices have been developed providing for honest and supportive care of the dying. Here, as apposed to some hospitals, death is seen as a part of life, and not as a failure. Free movement of the family is encouraged rather than restricted. Pain medications, and sometimes hallucinogenics, are provided freely without fear of addiction or respiratory arrest. Diversions and recreations are provided as desired and efforts made to make the environment less institutionalized. No useless surgeries are performed, no prolongation of life encouraged. Cooperation and honesty exists between patients, nurses, doctors and family.[72] A place of refuge and safe passage is provided, an environment where peace can be found and death faced with dignity rather than fear.

Norman St. John-Stevas views the dilemma of euthanasia in this way:

There is certainly not only a right to live, but a right to die in peace. ... Relief from physical pain is important to the dying, but even more important is the need to assuage the inner misery and loneliness often present. What causes more agony to dying people than anything else is the sense of being written off when they are, in fact, alive. The final stage of an incurable illness can be a wasteland, but the experience of those who look after the dying is that it need not be so: it can be a vital period in a person's life, reconciling him to life and death and giving an interior peace. To achieve this, intense, loving, and tactful care and cooperation are needed between relations and medical attendants. This painstaking, conscientious, and constructive approach to the dying is, I believe, more human and compassionate than the snuffing out proposed by those who may be well-intentioned, but who seem to understand little of the real needs of those they are seeking to help.[73]

THE END

CONCLUSION

The dilemma of euthanasia is one which has to be faced. It is not one in which a hurried or sentimental decision will suffice. Neither is it one in which cliches and religious slogans will render an appropriate and moral judgment. It is not so simple as to say that killing is wrong, for conversely is the prolongation of suffering right? It is no so simple as to say that not providing the ultimate in care for human beings is wrong, when the definition of when death occurs is now so crucial an issue.

Sympathy for those suffering in the terminal stages of illness, and our own uncomfortableness with death, can lead us to accept pat solutions. Problems do not exist if we put our heads in the sand, or if we put the problems out of sight. Rather than deal with the problems and social ills that have created drug abuse and juvenile delinquency we have chosen large "correctional" institutions, state prisons which keep the individual out of the view of society for a specified period of time.

The subject of death is so grave and final a dilemma that we cannot resolve it so simply and ineptly. We have taken on the responsibility and will have to face it. We will have to promote discussion of the subject of death, explore our feelings on death, and then be brave enough to help the dying deal with their own personal death, as we all someday must do. When we are able to face up to our finiteness, perhaps we will be able to face up to our responsibility to the dying, in providing hospices and home care, in providing honesty and counseling, in providing a more pain free death with a maximum of dignity. We will also have to face up to our responsibility to the living, the elderly and homeless, to make life become a more meaningful and attractive alternative than death.

FOOTNOTES

[1] Norman St. John-Stevas, "Euthanasia: A 'Pleasant Sounding Word'", America, May 31, 1975, Vol. 132, 421.

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[3] Patrick F. and Carol Altekruse-Berger, "Death on Demand," Commonweal, December 5, 1975, CII, 585.

[4] Joseph Fletcher, Morals and Medicine (Boston: Beacon Press, 1963), p. 207.

[5] O. Ruth Russell, Freedom to Die: Moral and Legal Aspects of Euthanasia (New York: Human Sciences Press, 1975), p. 297.

[6] Daniel C. Maguire, "Death by Chance, Death by Choice," Atlantic, January, 1974, Vol. 233, 63.

[7] Carl E. Wasmuth, M.D., "Euthanasia," Encyclopedia Americana (1975), X, 711, 712.

[8] Fletcher, p. 177.

[9] Maguire, "Death by Chance ...," p. 57, 58.

[10] Fletcher, p. 207.

[11] Melvin J. Krant, M.D., Dying and Dignity: The Meaning and Control of a Personal Death (Springfield, Illinois: Charles C. Thomas, 1974), p. 13.

[12] Fletcher, p. 209.

[13] Marvin Kohl, The Morality of Killing: Sanctity of Life, Abortion,

and Euthanasia (London: Peter Owen, 1974), p. 12.

[14] Altekruse-Berger, p. 599.

[15] Behnke, p. 11.

[16] Maguire, "Death by Chance ...," p. 57.

[17] Richard Trubo, *An Act of Mercy: Euthanasia Today* (Los Angeles: Nash Publishing, 1973), p. 73.

[18] Behnke, p. 157.

[19] Robert E. Kavanaugh, M.A., Ph.D., "Helping Patients Who Are Facing Death," *Nursing '74*, May, 1974, IV, 42.

[20] Barbara J. Culliton, "The Haemmerli Affair: Is Passive Euthanasia Murder?" *Science*, December 26, 1975, Vol. 190, 1272.

[21] Krant, p. 31.

[22] Wasmuth, p. 711.

[23] "Euthanasia and the Law," *Newsweek*, January 28, 1974, p. 45.

[24] Maguire, "Death by Chance ...," p. 65.

[25] Wasmuth, p. 711.

[26] Culliton, p. 1272.

[27] Daniel C. Maguire, "Death, Legal and Illegal", *Atlantic*, February, 1974, Vol. 233, 76.

[28] Berkeley Rice, "A Time to Live and a Time to Die—How Physicians Feel", Psychology Today, September, 1974, VIII, 29.

[29] Behnke, p. 111-118.

[30] Ibid, pp. 116-117.

[31] Peter Steinfels, "The Quinlan Decision," Commonweal, December 5, 1975, CII, 584,605.

[32] David Popoff, B.S., (in consultation with G. Ray Funkhouser, Ph.D.,) "What Are Your Feelings About Death and Dying, Part 3," Nursing '75, October, 1975, V, 40.

[33] Ibid, p. 49.

[34] Fletcher, pp. 178-180.

[35] Russell, pp. 89-91.

[36] Altekruse-Berger, p. 587.

[37] Kohl, p. 5.

[38] "Death Without Dignity", Time, July 1, 1974, p. 58.

[39] "Death Decisions", The Christian Century, May 28, 1975, XCII, p. 557.

[40] Altekruse-Berger, p. 588.

[41] Culliton, p. 1272.

[42] Wasmuth, pp. 711, 712.

[43] Maguire, "...Legal and Illegal", p. 77.

[44] Ibid.

[45] Fletcher, p. 181.

[46] Maguire, "Death by Chance ...", pp. 59, 60.

[47] "Problems of Death and Dying", Intellect, December, 1975, Vol. 104, p. 216.

[48] Maguire, "... Legal and Illegal," p. 79.

[49] Altekruse-Berger, p. 587.

[50] Ibid.

[51] Ibid, p. 586.

[52] Maguire, "... Legal and Illegal," p. 76.

[53] Altekruse-Berger, p. 589.

[54] Russell, pp. 232-36.

[55] Maguire, "Death by Chance ...," p. 62.

[56] Behnke, p. 31.

[57] St. John-Stevas, pp. 421-22.

[58] "Death Without Dignity," p. 58.

[59] Maguire, "... Legal and Illegal," p. 85.

[60] Kohl, pp. 3-21.

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[61] St. John- Stevas, p. 422.

[62] Fletcher, pp. 187-88.

[63] Maguire, "... Legal and Illegal," p. 84.

[64] Fletcher, p. 202.

[65] Ibid, p. 195.

[66] St. John-Stevas, p. 422.

[67] Alterkruse-Berger, p. 589.

[68] Kenneth A. Briggs, "The Van Dusens' Decision," *The Christian Century*, XCII, p. 276.

[69] Peter Steinfels, "Dying Wishes, Ends and Means", *The New Republic*, March 2, 1974, Vol. 170, PP. 27-28.

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[71] Kavanaugh, p. 42.

[72] Behnke, p. 21.

[73] St. John-Stevas, p. 422.

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A MODEL OUTLINE OF HAYAKAWA'S *LANGUAGE IN THOUGHT AND ACTION* by Terry L. Willard and David Willard, Skagit Valley College

The following exhibit is a good example of the text-outlining required in a number of Open Classroom courses--primarily introduction to logic.

This model uses "Harvard Outline" (numbers, letters, indentations).

Supposing that the author wrote the text from a similar outline, the effect to work for is restoring that outline.

Most texts provide the major framework of the outline in the table of contents. Major sections of each chapter--sometimes given in the table of contents or in the actual text--are the lettered entries.

The arabic-numbered entries (1, 2, 3,...) summarize each paragraph. They state, in short form, the lead or trailing sentence that gives the main sense of the paragraph.

What's the purpose of outlining the text?

Actually, there are several good reasons for choosing this method of learning.

- *i. To convince the teacher you've read it*
- *ii. Nothing is retained from passively reading a book passively; to be regained, information must be reacted to in some way--outlining a text is one method of reacting that seems to work well for most people.*
- *iii. The outlining process helps you see the way the book is organized; this is important.*

This joint project was submitted by two rather interesting brothers. Terry is a member of the Washington Highway Patrol; David is one of Skagit County's Finest--a deputy sheriff. The Brothers Willard and their colleagues make ethical discussions lively, interesting and practical.

BOOK ONE THE FUNCTIONS OF LANGUAGE

I Language and Survival

A. What Animals Shall We Imitate?

1. Common philosophy of some people who think of themselves as toughminded, realistic, that human nature is selfish. Survival of the fittest. Allows people who use this philosophy to justify themselves their actions. Law of the jungle.
    a. Interspecific struggle - warfare between different species of animals
    b. Intraspecific warfare - among same species

2. Man - talking animal

B. Cooperation - among other species and among the same species is essential for survival.

1. Same species - noises of same species to help each other. A shout of warning. Humans use voice contact by language, animals are limited by sounds.

2. Animals use sounds for danger. To alert others. Interpretation of sound for fear and danger can be made by other species.

C. Pooling of Knowledge

1. Besides language there are clay tablets, bits of wood and stone, skins of animals, permanent marks and scratches to record knowledge. They stand for language.

2. Human never dependent on his own experience. Uses experience of previous culture, past relations, friends, realtion. Sees errors and takes up where they left off. Covers written words recording procedures through history.

3. Withdrawl of cooperation - closing of flowing of information and knowledge.

D. Niagara of Words

1. How does affect life - newspapers, T.V. news, novels, magazines. A flow of words written and spoken through the day, week, month, year.

2. Importance of verbalization - taken for granted. Common action.

3. Semantic environment - the moral and intellectual atmosphere in which we live.

E. Summary - Human fitness to survive means the ability to talk, write, listen and read in ways that increase the chances for you and fellow members of your species to survive together.

II Symbols

A. The symbolic Process

1. Animals struggle for food or leadership. People, unlike animals struggle for symbolic items - money, titles, rank, show of social presedence.

2. This symbolic process is where human beings make certain things stand for other things.

    3. Symbols change with time - clothing
    4. Food can by symbolic, also our homes and things in them
    5. We need to understand the symbolic process to keep from being victims of that process.
  - B. Language as Symbolism
    1. Most highly developed, most subtle, and most complicated.
    2. No necessary connection between the sumbol and that which is symbolized
  - C The Pitfalls of Drama
    1. Includes stage, movies, t.v.
    2. Audience confuses the real with what is symbolized
  - D. The Word is Not the Thing
    1. Most of us have some improper habits of evaluation
    2. We place value on the symbol rather than the thing it stands for - example, go into debt to look prosperous
    3. With the rise of modern communications systems, there is more confusion of verbal symbols with realities
    4. Our environment is shaped by semantic influences
    5. Principals giverning symbols:
       - a. Symbol is not the thing
       - b. Word is not the thing
       - c. Map is not the territory it stands for
  - E. Maps and Territories
    1. We live in two worlds
       - a. First-hand experiences (extensional world)
       - b. Knowledge received verbally (verbal world)
    2. If two worlds correspond - one is prepared for life
    3. If false extensional experiences are related to verbal ones there will be confusion
    4. We inherit a lot of useless knowledge, and some must be discarded
    5. Two ways to get false maps
       - a. Given to us
       - b. Create them ourselves
  - F. Applications - keep card file to illustrate confusion of symbols and things

III. Reports, Inferences, Judgments
  - A. Verifiability
    1. Reports are verifiable
    2. Men are forces to agree on certain things because of circumstances
  - B. Inferences
    1. A statement about the unknown made on the basis of the known
    2. Some errors will be made

C. Judgments

  1. All expressions of the writer's approval or disapproval of the occurrences, persons, or objects he is describing
  2. Choice of words can change a report to a judgment

D. Snarl-Words and Purr-Words

  1. Be careful to allocate the meaning correctly
  2. Should be accompanied by verifiable reports

E. How Judgments Stop Thought

  1. A judgment is a conclusion
  2. In report writing the early paragraphs often contain too many judgments so that there is little left to be said
  3. Judgments induce temporary blindness

F. Slanting - even if explicit judgments are kept out of one's writing, implied judgments will get in

  1. How to give an impartial report - write two accounts
  2. Selecting details favorable or unfavorable - slanting. A technique of lying without actually telling any lies.

G. Discovering One's Bias

  1. Depending on our own interests and background, experience comes to us already slanted
  2. Writers should avoid slanting except when he is seeking special literary effects

IV Contexts

A. How Dectionaries Are Made

  1. Begins with reading vast amounts of the literature of the period or subject that the dictionary is to cover
  2. Editors collect various uses of words
  3. Words are sorted alphabetically
  4. Definitions are written - excluding opinions of the authors
  5. It is a task of recording - the writer is a historian

B. Verbal and Physical Contexts

  1. We learn by experience
  2. Dectionaries cannot tell all there is to know about a word

C. Extensional and Intensional Meaning

  1. Extension - can be pointed to in the physical world
  2. Intensional - suggested inside one's head, cannot be proven

D. The "One Word, One Meaning" Fallacy

  1. No word ever has exactly the same meaning twice
  2. Interpretation must be based on the totality of contexts

E. Ignoring Contexts
   1. Common example - taking a few words from a speech and making them the basis of a misleading account
   2. Words mean different things to different people

F. The Interaction of Words - we should use the dictionary in addition to context to get the meaning of words.

V The Language of Social Cohision

A. Noises as expression
   1. Loudness and tone convey sensations more than the words said
   2. We must interpret sounds to get meaning

B. Noise for Noise's Sake
   1. Talking gives us a sense of being alive
   2. We like the sound of our voices
   3. Small talk - the prevention of silence is an important function of speech
   4. Being together is more important than giving information
   5. We are careful to select subjects about which agreement is immediately possible - therefore we can become friends

C. The value of Unoriginal Remarks

D. Maintenance of Communication Lines

E. Presymbolic Language in Ritual
   1. No one comes out any wiser or better informed from a pep-rally, etc.
   2. Religious ceremonies - reaffirmation of social cohesion

F. Advice to the Literal-Minded
   1. Use of verbal symbols is customary between humans
   2. Highly educated people tend to consider things literally, and they become pessimistic about human nature in general

VI The Double Task of Language

A. Connotations
   1. Report language is instrumental in character - it gets work done
   2. Expressive use of language affects us and out feelings
   3. Rhythm - repetition of auditory stimuli
      a. Rhyme
      b. Alliteration
   4. Two kinds of connotations
      a. Informative
      b. Affective

B. Informative Connotations
   1. Socially agreed upon, impersonal meanings
   2. May include definition and denotation

C. Affective Connotations
   1. Aura of personal feelings it arouses

2. All words have some affective character

D. A Note on Verbal Taboo

1. Words dealing with excretion and sex
2. Words dealing with money
3. Death
4. These verbal taboos prevent frank discussion of sexual matters
5. Stronger verbal taboos have a genuine social value - safety valve for anger
6. Some have authority in the Bible

E. Words with Built-in Judgments (deal with issues such as race, religion, and politics)

F. Everyday Uses of Language

1. Must be accurate to give information
2. Give words the affective connotations we want also

VII The Language of Social Control

A. Making Things Happen

1. Commands, pleas, requests, and orders and the simplest ways to make them happen by means of words
2. Roundabout ways to affect people's thinking
3. Humans are unique in being able to comprehend the "future"
4. We suppliment directive language by nonverbal affective appeals, such as hand gestures, pictures, music, events, manner of dress, etc.

B. The Promises of Directive Language

1. Almost all directive utterances say something about the future
2. Falso promises break down trust

C. The Foundations of Society

1. Directive utterances that we cannot ignore if we wish to remain organized in our social groups
   a. We agree not to murder
   b. We agree to drive on the right side of the road
2. In order to exist as humans we must impose patterns of behavior on each other - this is done with words (directive language)

D. Directives With Collective Sanction

1. Usually accompanied by ritual
2. Usually they are the central purpose of ritual
3. Directive utterances made under collective sanctions
   a. Almost always phrased in words that have affective connotations to impress people
   b. Often accompanied by appeals to supernatural powers
   c. The fear of direct punishment is also invoked
   d. The formal and public utterance of the vows may be preceded by preliminary disciplines of various kinds - a period of training

e. May be accompanied by other activities or gestures calculated to impress the occasion on the mind - special music, special clothing
f. May be followed by feasts, dancing, and other joyous manifestations
g. Sometimes the effect on the memory is achieved by frequent repetition (pledge of allegiance)

4. All of us use and respond to these ritual directives

5. Many of our social directives and many of the rituals with which they are accompanied are antiquated and somewhat insulting to adult minds

E. What Are "Rights"?

1. They are directives

2. They define our behavior and the behavior of others

F. Directives and Disillusionment

1. We must realize that directives cannot fully impose any pattern on the future. This saves us from having impossible expectations.

2. One should distinguish between directive and informative utterances which often look alike.

3. One should not read into directives promises that they do not make.

VIII The Language of Affective Communication

A. Verbal Hypnotism - one way language can be made to work affectively.

1. The general "air" of saying something important is more important than what is being said

2. Some people never listen to what is being said - they are interested only in the sound

B. More Affective Elements

1. Repetitions of grammatical structures, example "First in war, first in peace, first in the hearts....."

2. Direct address to the listener or reader, example "Keep off the grass. This means you!"

3. The "we" device

4. Periodic sentence - distortion of grammatical order for affective purpose

5. Antithesis - placing opposed notions together

C. Metaphor and Simile

1. Metaphors mean different things in various parts of the world

2. Personification - making animate things out of inanimate

D. Simile - something is like something else
Sometimes slang is 18ke poetry.

E. Dead Metaphor - cliches
They become so much a part of our regular language that we cease thinking of them as metaphors at all

F. Allusion - an extremely quick way of expressing feeling

1. Work only when the hearer is familiar with the history, literature, people, or events alluded to.
2. The study of history and of literature is a necessary means to increase the efficiency of communication with others and of increasing our understanding of what others are trying to communicate to us.

G. Irony, Pathos, and Humor

1. Product of conflict of feelings
2. Conflicting feelings resolve into a third, new feeling

H. The Affectiveness of Facts

1. The writer suppresses his feelings
2. The reader is made to participate in the communicative act by being left to draw his own conclusions

I. Levels of Writing

1. Make judgments for the reader, example "True Confessions"
2. Highly sophisticated writing does the opposite by forcing the reader to make judgments

J. What Literature Is For

1. Does not have to be "useful"
2. "True" does not mean scientifically true - can be truth of attitudes and moral obligations
3. Literature creates the sense of what life feelslike in the living
4. Literature is the most exact expression of feelings, while science is the most exact kind of reporting
5. Poetry is the language of expression at its highest degree of efficiency.

K. Symbolic Experience - living other people's lives in books

1. People who have read good literature have lived more than people who cannot or will not read
2. We find our deepest enjoyment when the leading characters in the story to some degree symbolize ourselves - we like to identify with the characters
3. It is immature to need to be reassured that everything will always come out all right
4. As we progress in our reading our consciousness widens, as does our sympathy for our fellow man

L. Science and Literatuare

1. Science makes us able to cooperate and understand each other
2. The arts enlarge our sympathies so that we become willing to cooperate

IX Art and Tension

A. Bearing the Unbearable

   1. Important function of utterance is the relieving of tensions
   2. Social tension is often a spur to creation.

B. Some "Symbolic Strategies"

   1. Literary "escape" - the author of Tarzan was confined to a sickbed
   2. "The Jungle" brought about federal investigation of the meat industry
   3. Literature, and poetry especially, help us to maintain psychological health and equilibrium

C. "Equipment for Living"

   1. Certain kinds of literature do not help us grow intellectually
   2. Literature affects us all - some in harmful ways
   3. We need to study literature and psychology together to see the effects

D. Art as Order

   1. Man needs order to his experiences
   2. Literature is the ordering of experiences and attitudes
   3. The reader of literature becomes somewhat better organized and that is what art is for

X How We Know What We Know

A.Bessie, the Cow

1. The Universe is always changing
2. We never actually see anything as it actually is
3. We have increased the capacity of our nervous systems with machines

B. The Process of Abstracting

1. The object of our experience then is not the thing in itself but an interaction between our nervous systems and something outside them.
2. There are various levels of abstraction - like climbing a ladder

C. Why We Must Abstract

1. It is convnient
2. It makes discussion possible

D. On Definitions

1. They tell us nothing about things
2. They are statements about language

E "Let's Define Our Terms" - this can be done by giving examples

F. Operational Definitions

1. Tells you what to do and what to observe
2. Cook books are good examples of clarity

G. Chasing Oneself in Verbal Circles

1. We must beware of thinking which never leaves the higher levels of abstraction
2. All of us make meaningless noises without knowing it

H. The Distrust of Abstractions

1. High-level abstractions confuse people
2. Abstractions should be referrable to lower levels so people can understand them

I."Dead-Level Abstracting"

1. Some people get stuck at various levels of the ladder
2. Interesting speech and writing require the interplay of different levels of abstraction

XI The Little Man Who Wasn't There

A. How Not To Start a Car - do not mistake abstractions for reality

B. Confusion of Levels of Abstraction
1. Words can bring about a reaction just as the real object
2. Words can change events

C. "Jews" - a single word can create in our minds a complicated picture that may be very inaccurate

D. John Doe, the "Criminal" abstract judgments

E. Delusional Worlds

   1. Consciousness of abstracting prevents us from acting like fools

      a. Things that look alike may not be alike
      b. Things that have the same name are not necessarily the same
      c. Judgments which may be based on reports are not reports

   2. We learn two kinds of things
      a. A body of ideas and beliefs
      b. A way of holding them

   3. We must teach awareness of the process of abstraction so that youngsters may free themselves from the wrong notions we might teach them

   4. There is no necessary connection between words and what they stand for

   5. We must realize fully that words never "say all" about anything

XII Classification

A. Giving Things Names

   1. What we call things and where we draw the line between one class of things and another depend upon the interests we have and the purposes of the classification.

   2. Example, animals are classified in one way by the meat industry, another way by the fur industry, and another way by the biologist.

B. The Blocked Mind

   1. People are not always aware of the way in which they arrive at their classifications.

   2. This blocks the development of our own minds.

C. Cow Is Not Cow - try not to jump to conclusions

D. "Truth"

   1. Most intellectual problems are problems of classification and nomenclature.

   2. Society regards as "true" those systems of classification that produce the desired results.

XIII The Two-Valued Orientation

A. The Two-Valued Orientation in Politics

   1. In the U.S., with a two-party political system, there is a lot of reason for uttering two-valued statements.

   2. Orientation is difficult to maintain in practice. The two must cooperate.

   3. Some politics are extreme - no middle ground as in Nazism.

B. Man's Inhumanity to Man

C. The Marxist Two-Valued Orientation

   1. You either agree completely with Lenin or you are an outcast

    2. Preoccupation with labeling

- D. Two-Valued Logic
    1. Logic is a set of rules governing consistency in the use of language
    2. Logic is language about language, not language about things or events
    3. There are pre-existing agreements as to what words stand for
- E. Defeating One's Own Ends
    1. Action resulting from two-valued orientations usually fails to achieve its objectives. Usually achieves opposite result.'
    2. Sometimes a means of diverting public attention from urgent issues.

XIV The Multi-Valued Orientation

- A. A Matter of Degree
    1. We have scales of judgment
    2. We become increasingly capable of reacting appropriately to complex situations
    3. The ability to see things in terms of more than two values.
- B. The Multi-Valued Orientation and Democracy
    1. Many publications avoid two-valued orientation
    2. The legal process is multi-valued
    3. Very few bills ever pass in exactly the form in which they were proposed.
    4. The language of science - infinite-valued orientation
- C. The Pitfalls of Debate
    1. In emotional expression, two-valued orientation in almost avoidable
    2. Statements made in everyday conversation can usually be found to have some modest degree of truth value.
    3. One should try to listen before reacting.
    4. A multi-valued orientation is necessary to democratic discussion and to human cooperation
- D. The Open and Closed Mind
    1. Speaker
    2. Statement
    3. Humans have two simultaneous tasks
        - a. Seek to know more about the world
        - b. While wishing to protect themselves from the world, especially from information about the disbelief system that might prove upsetting
    4. You believe in your "belief System"
    5. To be open to information about the disbelief system, is to have an open mind.
    6. The inability to see the differences among the various things

you do not believe in characterizes the closed mind.

XV Poetry and Advertising

- A. The Poet's Function
  - 1. Both make extensive use of rhyme and fhythm
  - 2. Both use words chosen for their affective and connotative values rather than for their denotative content
  - 3. Both exploit ambiguities and play on words
  - 4. Both strive to give meaning to the data of everyday experience
  - 5. Both strive to make the objects of experience symbolic of something beyond themselves.
- B. Art and Life
  - 1. In reading poety we identify ourselves with the characters the poet creates, or with the poet himself.
  - 2. Advertisers also invite us to identify ourselves with the roles they portray
  - 3. The identification which great poets invite us to make requires of the reader both close attention and imaginative strenuousness.
  - 4. Poetry and advertising make us use our imaginations and they shape our idealizations of ourselves that determine our conduct
- C. The Laureate's Task
  - 1. American advertising has shown itself capable of performing a poet laureate's function - that of giving expression to a nation's ideals and sentiments on an important public occasion
  - 2. This nation has no poet laureate like Alfred, Lord Tennyson
- D. The Problems of the Unsponsored Poet
  - 1. The unsponsored poet of today works in a semantic environment in which almost all the poetry that ordinary people hear and read is the sponsored poetry of consumer goods.
  - 2. Any poetic language sounds like something is to be sold
- E. The Symbols We Live By
  - 1. Advertising is a symbol-manipulating occupation
Example - the symbols of adventure and sportsmanship are used to promote cigarettes and liquor.
  - 2. Poets must work with the symbols that exist in the culture, and they must create new ones as well
  - 3. Modern poets are forced to use obscure symbols
- F. Symbols For Our Times - poets must give us new images with which to express new realities such as astronauts.

XVI The Dime in the Juke-Box

- A. Intensional Orientation - dovers a multitude of more specific errors
  - 1. The unawareness of contexts
  - 2. The tendency toward automatic reactions

    3. The confusion of levels of abstraction
    4. The consciousness of similarities but not of differences
    5. The habit of being content to explain words by means of definitions that is, more words.
  B. Oververbalization - tends to go in circles
  C. Advertising and Intensional Orientation
  D. Higher Education, Learned Jargon, and Babuism
    1. Some people look upon education largely as a matter of acquiring a learned vocabulary without a concern for what the vocabulary stands for.
    2. Babuism - discourse in which the speaker thrown around learned words he does not understand in order to create a favorable impression.

XVII Rats and Men
  A. Insoluble Problems
    1. Trained to make a given choice when confronted by a given problem. Even if it causes frustration.
    2. Rats problems are created by man. Man creates his own problems.
  B. Cultural Lag
    1. Humans are so constituted that they inevitably organize their energies and activities into patterns of behavior more or less uniform throughout a social group.
    2. Through long habituation to a professional or institutional way of looking at the world, each tends to believe that his abstractions of reality are reality.
    3. Therefore, social institutions tend to change slowly, and become outdated.
  C. The Fear of Change
    1. The pressing problems of our world are then problems of cultural lag.
    2. Wherever technologies are producing changes not adequately matched by changes in social institutions, there are people under strain and tension.
    3. To meet strains and tensions, some strive for change
    4. Wealth and power fear change
    5. Ordinary people fear change also
  D. The Revision of Group Habits
    1. The solution of social problems is basically a matter of adapting institutional habits to new conditions.
    2. War solves a lot of problems - if the emergency is great enough.
  E. The Extensional Approach
    1. The escape from the two-valued debate lies in thinking about social issues as problems of institutional adaption.

2. Don't ask "right" or "wrong"

3. We need to explore issues further to arrive at decisions

F. The End of the Road - will come without the successful accomplishment of institutional adjustments.

G. The Scientific Attitued

1. Can solve "insoluble" problems

2. Admit ignorance and partial knowledge

H. The Left-Hand Door Again

XVIII Towards Order Within and Without

A. Rules for Extensional Orientation - prevent us from going round in circles of intensional thinking, to prevent automatic reactions, to prevent us from trying to answer unanswereble questions, to prevent us from repeating old mistakes endlessly.

1. Words and not things. Words never say all about anything.

2. The meanings of words are not in the words; they are in us.

3. Contexts determine meaning.

4. Beware of the word "is" which, when not used simply as an auxiliary verb can crystallize misevaluations.

5. Don't try to cross bridges that aren't built yet. Distinguish between directive and informative statements.

6. Distinguish at least four senses of the word "true".

7. When tempted to "fight fire with fire," remember that the fire department usually uses water.

8. The two-valued orientation is the starter, not the steering aparatus.

9. Beware of definitions, which are words about words. Think with examples rather than definitions wherever possible.

10. Use index numbers and dates as reminders that no word ever has exactly the same meaning twice.

B. Symptoms of Disorder

1. Sudden displays of temper

2. Worry

3. Tendency to be oversensitive, easily hurt, and quick to resent insults

4. Tendency to talk too much and too readily

5. Knowing all

C. The Lost Children

1. Wish they knew it all

2. Need an adult example to follow

D. "Know Thyself"

1. We are what we believe we are. 4.85

2. Some people have unrealistic self-concepts

3. Some concepts defeat a person

E. Reports and Judgments

1. Psychiatrist does not pass any judgments on us.

2. Can do this for oneself

3. We permit other people's judgments to influence us unduly and it causes feelings of inferiority and guilt and insecurity.

4. In self-knowledge as in science, the conquest of little areas leads progressively to the conquest of larger and more difficult areas.

F. Institutionalized Attitudes

1. Eventually will have no personality of one's own

2. We must learn to know our own feelings and develop our own ideas

G. Reading Towards Sanity

1. Reading helps open our eyes to experiences

2. Reading and other language arts help us communicate and avoid conflict.

Oleanna Math
Program

OLEANNA MATH PROGRAM

Previous ERIC publications:

Oleanna Math Program Materials: ED 103 088
Oleanna Math Program Smorgasbord: ED 103 089

Pp. 5.2-5.4: "To the Library--About those Math Audio Materials"

This 3-page set of instructions tells the librarian how to assist students select the cassette needed from the sets of audio materials that Addison-Wesley provides as tutorial aids for Keedy & Bittinger's *Arithmetic*, *Introductory Algebra*, and *Intermediate Algebra*.

The librarian should be provided with the charts that accompany the set

P. 5.5: Something for sagging calculus students' morales.

Oleanna Math
Program

TO THE LIBRARY--ABOUT THOSE MATH
AUDIO MATERIALS
From Walt Coole

You have a number of recorded cassettes in your files--audio-cassettes to accompany three of the Addison-Wesley texts by Keedy and Bittinger. Undoubtedly, some students will be able to specify which cassette is needed, simply by inspecting the chart.

Others will need training. You can diagnose the circumstance, simply by noting that the student is a bit vague. For example, by a question like: "I'm in a math class. I need that tape...you know."

The following routine should do the trick.

1. Ask: "Let me see your textbook."

If the student doesn't have one, send him to get it. He'll need it to make any sense of the audio; and you need it for the rest of the interview.

2. Check the author. It should be Keedy & Bittinger.

If not, the cassettes won't help.

3. Check the title.

If it's none of these, ditto.

Title	Course
Arithmetic--A Modern Approach	Math 1
Introductory Algebra	Math 2 & 3
Intermediate Algebra	Math 101

4. Ask: "Show me where you're having trouble."

EXPLANATION--refer to page 3, a sample page of one of the texts.

Note that the texts are divided into chapters and subdivided into sections. "2.4" indicates Chapter TWO, Section FOUR.

There's an explanatory passage and an exercise set for each topic covered. Whichever the student indicates, the cassette's audio directs him to the explanatory section.

If the student indicates the course syllabus or can't point to a specific passage in the text, send him to the instructor.

5. If you can pin the section down, refer to the appropriate chart.

If you can't, refer the student to the instructor.

Refering to the charts, pp. 4-6, locate the section (lessons) each cassette covers. Pull the appropriate cassette.

6. Finally, ask: "Have you used any of these math cassettes before?"

If not, pull cassette #1 (introduction) for the student, also. Instruct the student to listen to the introduction first.

A few students will have to be shown how to use a cassette player on their first visit.

If you have any trouble with this, and can't get help from your supervisor, please call extention 143 and ask for Walt. If I'm not there, leave your name.

$\boxed{2.4}$ ADDITION (WITH RENAMING)

RENAMING TENS

Compare the two forms of the addition 18 + 27.

$$\begin{array}{r} 18 \\ +27 \\ \hline \\ \\ \\ \\ \\ \end{array} \qquad \begin{array}{l} \textit{Expanded form} \\ 10+8 \\ 20+7 \\ \hline 30+15 \\ =30+(10+5) \\ =(30+10)+5 \\ =40+5 \\ =45 \end{array} \qquad \begin{array}{r} \textit{Short form} \\ \overset{1}{1}8 \\ +27 \\ \hline 45 \end{array}$$

Note that 15 is renamed 10 + 5, then 10 is added to 30. This is shown by the 1 (a reminder) at the top of the short form. Avoid writing reminders unless it is necessary.

Do exercises 27 and 28 at the right.

RENAMING HUNDREDS

Compare the two forms of the addition 256 + 391.

$$\begin{array}{r} 256 \\ +391 \\ \hline \\ \\ \\ \\ \\ \end{array} \qquad \begin{array}{l} \textit{Expanded form} \\ 200+50+6 \\ 300+90+1 \\ \hline 500+140+7 \\ =500+(100+40)+7 \\ =(500+100)+40+7 \\ =600+40+7 \\ =647 \end{array} \qquad \begin{array}{r} \textit{Short form} \\ \overset{1}{2}56 \\ +391 \\ \hline 647 \end{array}$$

Note that 140 is renamed 100 + 40, then 100 is added to 500. This is shown by the 1 (a reminder) at the top of the short form.

Do exercises 29 and 30 at the right.

OBJECTIVE

Given two whole numbers, you should be able to add them when renaming is necessary.

27. Complete the expanded form.

$$\begin{array}{r} 19 \\ +37 \\ \hline \\ \\ \\ \\ \\ \end{array} \qquad \begin{array}{l} 10+\_\_ \\ \_\_\_+7 \\ \hline \_\_\_+16 \\ =40+(\_+6) \\ =(\_\_\_+10)+6 \\ =\_\_\_+6 \\ =\_\_\_\_\_\_ \end{array}$$

28. Add. Use the short form.

$$\begin{array}{r} 19 \\ +37 \\ \hline \end{array}$$

29. Complete the expanded form.

$$\begin{array}{r} 341 \\ +488 \\ \hline \\ \\ \\ \\ \\ \end{array} \qquad \begin{array}{l} 300+\_\_\_+1 \\ \_\_\_+80+\_\_\_ \\ \hline 700+\_\_\_+9 \\ =700+(100+\_)+9 \\ =(700+\_\_\_)+20+9 \\ =\_\_\_+20+9 \\ =\_\_\_\_\_\_ \end{array}$$

30. Add. Use the short form.

$$\begin{array}{r} 341 \\ +488 \\ \hline \end{array}$$

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Oleanna Math Program

VECTOR: The Oleanna Underground. Vol. 1, # $\frac{2\pi}{2}$

by Second Cousin Sieglinde*

You have survived several quarters of Open Classroom study and are now what Uncle Thorbald calls a "battle-seasoned veteran."

Even if you are running into trouble and can't see which way to turn next, we may safely assume that the cause of your distress is not--repeat not--that congenital condition which leads to the accumulation of peanut butter between the eyes and ears.

If, during your Oleanna novitiate, you showed symptoms of C. A. I. syndrome, either the spine-stiffening effect of individual study has corrected the condition, else you wouldn't still be here.

Examination of the areas surrounding, including the eyes and ears, will probably reveal heavy scar tissue which effectively blocks absorbtion of vital information, such as changes in the Open Classroom routine. Yes, Uncle T does keep trying to improve perfection.

You may also be suffering from entercrainial edema and ego inflatus. The symptoms are false euphoria, alternating with dizziness and acrophobia in the presence of periodicity and hyperbole. The treatment of choice is as follows...

Listen to Uncle Torbald. He, even as you, may have learned a thing or two during the past five or six quarters. (Quartiles?)

Follow the instructions in the Good Book (Merriell, c. 1974).

A few weeks of this treatment is guaranteed to cure ego inflatus. For intercrainial edema: heed Uncle's advice and use someone else's head for a battering ram. Your scar tissue is a permanent disability, however.

If you ask politely, a sympathetic intern or even the Great Guru himself will lead you to where Tante Brunhilde has left a clue on a bulletin board.

And remember, Valkyries and Warriors, the war-song of Oleanna:

Tarry not with the directrix nor
let the latus rectus bar your way--
Nor inversely sinh and pi. GO!
Forward' Down the Differential!
Let the Derivative fall where it may!
Up the Indefinite Integral! Ho-Yo-To-Ho!

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*Transcribed from the original Old Norse by Mary Margaret Kiesel.

Tiger
Learning Skills

TIGER LEARNING SKILLS

Previous ERIC documentation: ED 112 974

No additional material.

Tiger Teaching Skills and Open Classroom Studies in Management, previously documented in Greenbook Abstract & Catalog--2, ED 124 256: no additional material.

UNIVERSITY OF CALIF.
LOS ANGELES

MAR 4 1977

CLEARINGHOUSE FOR
JUNIOR COLLEGES

6.1, 7.1, 8.1